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The Living Church

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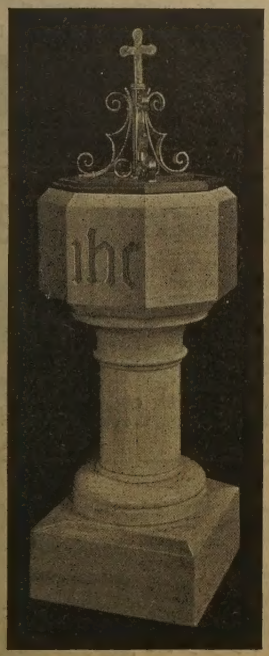

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PARABLE OF THE WEDDING FEAST.

IT is certainly most remarkable that what Luther called "the article of a standing or a falling Church," and with which he shook Europe, should now fall on listless ears, or express a doctrine equivalent to anti-nomianism, viz., Justification by Faith. It still divides the Roman Catholic Church from Protestantism, and in certain theological quarters receives a certain amount of attention; but, in general, we may be said to have drifted far from any intense interest in the matter.

And yet, from the place which the doctrine holds in the teaching of the apostle Paul, who may be said to have saved the religion of Christ from perishing as a Jewish sect, and from the unquestionable power for good (whatever limitations must be made) of that doctrine in the hands of the Reformers, the subject must be one of importance. And important, most intensely practical, it unquestionably is. The issue involved is nothing less than how to get into satisfactory relations with God and goodness.

It is noteworthy, however, that almost all attempts to answer that question, not only the Roman and Reformed but also the more modern, depend solely on the exegesis of the Epistle of St. Paul to the Romans; and endless hair-splitting is the chief result, with no argument clear and conclusive enough to be generally convincing; a condition of things contributing to growing laxity of belief and insistence upon the merely ethical life. The key, apparently, has not yet been found.

Perhaps the most extraordinary fact in this whole discussion, ranging over centuries, is the fact that one authority has been practically ignored: that of our Blessed Lord Himself. "Back to Christ" is the most hopeful slogan of the times. It is quite true that in the hands of rationalistic critics, "Back to Christ" means away from the development of Christianity as represented by the Epistles; means, in a word, that the development of Christian doctrine after the disappearance of Christ was a false development; a conclusion no one can accept who believes in the fulfilment of Christ's promise of the Holy Spirit's guidance into all truth.

But for all that, the supreme necessity laid upon us to-day is "Back to Christ." It may be that "Back to Christ" will also mean "Forward to the Epistles"; but that may result, if not in the radical conolusions of some critics, yet in a better understanding of the Epistles, their meaning, and—their limitations. It may be that our custom of *sitting* to listen to the Epistle for the day and *rising* to hear the Words of the Christ, has an even greater significance than we have thought.

Christ's method of teaching was sowing seeds of truth. But we have neglected the original seed in our study of the plant of Apostolic understanding.

For our special subject, "Back to Christ," takes us to the parable of the Wedding Feast (St. Matt. xxii.). Manifestly that parable, as does the apostle Paul, preaches the Gospel, the Good News, over against the Law. A king means authority, absolute. It means Sinai and obedience to the law. But the King veils His authority in the Kingdom of God *par excellence*, behind His manifested hospitality.

One fact strikes us at the start. The meaning of "Grace," "Justification," "Sanctification," terms employed by St. Paul, has given rise to endless discussion up to the present time; but Christ's illustration—an invitation to a wedding feast—is easily understood by everybody. Even a child understands two things which are the roots of the whole: an invitation to a party is distinct from being ordered to perform some perhaps disagreeable duty; and, secondly, that a certain dress and a certain deportment grow out of the acceptance of that invitation.

W. B. C.

A NATIVE EPISCOPATE FOR JAPAN.

SOME discussion has of late arisen in regard to the expediency of establishing a native episcopate in connection with the Church in Japan. That such an outcome to any foreign missionary work should invariably be contemplated as an end to be aimed at, is agreed by all. That much must be done before the aim may safely be accomplished, is equally agreed. In the case of a Japanese episcopate, therefore, the question to be determined is merely whether the time is now ripe—or will be within the next few years—for such a step.

The question was recently discussed editorially in the (London) *Church Times*, the editor's point of view, briefly expressed, being contained in these words:

"The risk of deferring the matter, great though some would account it, is perhaps far less than the danger of premature response to a demand based upon sentiment."

Before treating of the question more in detail, it may be well to recapitulate the history and present condition of Anglican missions in Japan.

The mission of the American Church dates back to 1859, when the first missionaries were sent, Dr. Channing Moore Williams being consecrated Bishop in 1866. With no attempt at establishing principles of comity, the (English) Church Missionary Society (C. M. S.) sent an independent mission in 1869, and the (English) Society for the Propagation of the Gospel in Foreign Parts (S. P. G.), a third mission in 1873. It is characteristic of the Erastianism that prevailed in that day in England that not the slightest anomaly seems to have been perceived in this twofold intrusion into a missionary field that was already under the jurisdiction of an American Bishop, nor does there appear to have been any attempt at comity even between the two English missions. Not until 1883 was an English Bishop consecrated for the work, when Bishop Poole was sent out as Bishop of Central Japan—the predecessor of the present Bishop of South Tokyo.

By 1887 the incongruity of the situation, in which three organizations, acting independently of each other, and each of them representing a form of Anglican Christianity differing somewhat from the others, was so far recognized that representatives of the American and the English missions, and of their converts, came together and formed the native Japanese Church known as the Nippon Sei Kokwai (Holy Catholic Church of Japan). A constitution and canons were tentatively adopted. Gradually the organization has been strengthened, the canons improved, and a Prayer Book, based upon the American and English books, set forth.

At the present time there are six dioceses of the Nippon Sei Kokwai, of which two are subject to American Bishops and four to English Bishops. Of the latter, it is our impression that two represent the C. M. S. and two the S. P. G. There is a General Synod, meeting triennially, in which Bishops, clergy, and laity sit together but vote separately. Of the clerical and lay deputies, numbering six in each "order" from each diocese, seventy-two in all, more than three-fourths are native Japanese. Legislation must be concurrent between Bishops and deputies, so that the Bishops (all foreigners) and the deputies (largely Japanese) must agree in order to effect any legislation. Bishop McKim, of the American mission, is the Presiding Bishop.

For some years a fund has been in process of accumulation with which to defray the expenses of a native Bishop, and the Japanese look forward eagerly to the day when one of their own race shall be numbered with the foreigners on the bench of Bishops. That fund has not yet reached the required proportions and is unlikely to reach it, we understand, by next spring, when the next session of the General Synod is to be held. It is improbable that an election would be held locally to fill any vacancy that might arise in the episcopate at present supplied from America or England. Too many questions affecting relations with the American Church or the English societies, and too many contingencies as to funds from either country, would arise to make such action, in the event of a vacancy, probable. If a Japanese Bishop were determined upon, it would probably be for a see yet to be created by the General Synod. The see would hardly be created much before the opportunity of filling it could arise; hence it seems improbable that such action would be taken, at earliest, before the General Synod of 1911. Special sessions are not likely to be called by reason of the expense, the deputies being sent at the cost of the several dioceses. At the same time it is not too early to inquire what would be the effect of such a determination, and it must be remembered that it is within the range of possibilities that an earlier decision on the part of the Nippon Sei Kokwai to ask for the consecration of a Japanese Bishop might be made.

Late statistics of the relative strength of the three missions, which retain their autonomy in spite of the organization of the national Church, are as follows:

	Foreign Missionaries	Native Workers	Stations and Out-Stations	Native Professing Christians
American	72	24	78	2,400
C. M. S.	110	264	23	8,973
S. P. G.	32	70	35	1,910
	214	358	136	13,283

NOTE:—These statistics are taken from the *Blue Book of Missions* for 1907, and are the only comparative statistics that we find. But according to the *Living Church Annual* for 1907, the communicants alone in the two American missionary districts number 2,540, and the "parishes and missions," 87.

WHEN WE INQUIRE what security we have for the wisdom of any action relative to a Japanese Bishop that may be taken, we find that it is considerable.

A rearrangement of dioceses would require three formal votes—one on each "reading"—of both Bishops and deputies at the General Synod. Hence the consent of a majority of the present Bishops would be required as a preliminary. Election would be held in the diocese determined upon, clergy and laity voting separately, two-thirds of each order being necessary for a choice. A large majority in the synod of any diocese would, of course, be native Japanese. If there were no choice at two successive diocesan synods the election would go to the General Synod. A Bishop-elect, chosen in any diocesan synod, must be confirmed by a majority of the Bishops before he can be consecrated, and three Bishops must join in the consecration.

It would seem to us that these precautions were quite sufficient. If the Bishops in Japan, American and English, consent first to the creation of a see for a native Bishop, and then ratify any diocesan election, it is difficult to see what more could be asked.

There is, indeed, one real danger. The Christianity planted by the C. M. S. is, everywhere, one in which definite Churchmanship is much obscured. What ideas of the Church, the sacraments, and the ministry are held by the native clergy ordained by the C. M. S. Bishops, and by the people under them, it is difficult to say, and it is not easy to feel that they would be such as positively to guarantee the future of the Japanese Church. It may indeed be said that the views held by these would, no doubt, be similar to those of their C. M. S. teachers, and that a Japanese Bishop of such views would be no worse than an English Bishop of similar views, of which there is no lack. But the English C. M. S. Churchman is possessed of a conservatism and of an inherent sense of conformity to the Church, illogical though it sometimes seems, that could not reasonably be looked for in a Japanese. Should the episcopate be conferred upon a presbyter imbued with extreme C. M. S. views, it would be little short of a calamity, and would justify grave fears for the future of the Church. It would be particularly distressing if such a Bishop should be chosen for a see containing the city of Tokyo, the national capital, where the first native Bishop would probably be desired by the Japanese, since the character of the work that has been planted therein by the American Church would then be seriously endangered.

But need we assume that the election of an unfit person would be probable? And, in a way, do we not repeat the unwillingness of the English Bishops in 1783 to consecrate American Bishops-elect, if we refuse to take the risk?

The fact is, C. M. S. missions have been, in point of numbers, more successful than the American mission, which antedates it in time, because English Low Churchmen have poured money into it, and American High Churchmen have been strangely apathetic toward foreign missions. In quality, our American work in Japan has been magnificent, and that in spite of some local failures; but Catholic Churchmen, who, of all men, ought to appreciate the necessity for conquering Japan with definite, sacramentarian Churchmanship, are not the ones who have made it so. Too often they have been content to spend money lavishly upon extravagant churches and magnificent appointments, and to leave the support of foreign missions to other Churchmen who talk less Catholicity and practise more of it. If C. M. S. Churchmanship finally obtains the upper hand in Japan, it will be the fault of American High Churchmen whose policy has been strangely congregational, and whose principles

ought to have made them the warmest supporters that foreign missions could have.

But though there is undoubtedly some danger of it, we are not ready to assume that a Japanese Bishop, should one be consecrated, would be one whose viewpoint would be fundamentally uncatholic. It is particularly improbable that such an one would be elected in the present diocese of North Tokyo, where the influence of the American Church has been most pronounced, and it is probable, as stated, that some part of that diocese would be that which would be arranged for the first native Bishop. But especially, we may hope that at least the American and the S. P. G. Bishops would be firm in a refusal to confirm the election of any presbyter who might be seriously objectionable, even though the traditions of the C. M. S. might make it difficult for the other Bishops in Japan to do so. Upon the veto power of the Bishops must be our chief reliance, under God.

The *Church Times* fears, further, for the effect upon native Churchmen in India from the consecration of a Japanese Bishop. There is a widespread movement among natives of India to demand the episcopate for one of their clergy. We could wish there could be a greater probability that one of them could be selected who would be deemed proper for consecration, that the Indian Church, too, might have its native Bishop or Bishops. The same forebodings as to what would be the future of a Church under native Bishops trained with C. M. S. limitations arise in India as in Japan.

But we deem it quite inevitable that a Japanese episcopate will come within, let us say, the next five years. On the whole, we should welcome it. And it behooves staunch Churchmen having interests in Japan or in India not to oppose the movement, but to seek to guide it into right paths. Particularly, it behooves those of us who believe in the principles that underlie the American mission work in Tokyo, where our American representative, Bishop McKim, is recognized as probably the most influential foreigner in the capital, to strengthen and support that work more than we have done in the past.

If all Anglican work done in Japan had been as well done as that under Bishop McKim's direction in Tokyo, we should have little to fear for the future of the Nippon Sei Kokwai.

THERE was a series of momentous occurrences in the Church last week. The consecration of Trinity Cathedral, Cleveland, the laying of the foundation stone of the Cathedral of Washington, and the grand gathering of men in the latter city for the convention of the Brotherhood of St. Andrew—these things stand, all of them, as notable marks in the progress of the Church.

That there should be this culmination of the Cathedral movement in Cleveland and this important step in the same movement taken in Washington, shows that the practicability of the Cathedral system is now generally recognized. "I believe in Cathedrals," said President Roosevelt at the Washington function; and he evidently voiced the common sentiment of the day, without as well as within the Church.

Why do practical men thus believe in Cathedrals? Why does so conservative a diocese as Ohio build one, and so representative a diocese as Washington plan one, on so liberal a scale?

It is not only that there may be erected a *cathedra* or official seat of the Bishop, for use in his personal ministrations. That is important, but it requires hardly more than a private oratory for its sufficient accomplishment. A Cathedral is a Bishop's church, but it is not a Bishop's private chapel. It is a Bishop's church only to the extent that the Bishop is, in fact, the leader in his diocese. Mr. Roosevelt, and practical men of similar standing, devoid of sentiments of ecclesiasticism, can hardly have more limited conceptions of the value of that which they indorse.

The Cathedral is worth building on any considerable scale, only if it is intended to be used in fact as a center of diocesan unity, and if its service is intended to be made a model of divine worship. It is true that both these ideals are difficult of realization with the financial limitations which adhere to most of our American foundations, but yet the Cathedral, in order to be justifiable at all, must approximate toward those ends. A Cathedral that is only a parish church with a Bishop's seat in it, is of but limited value in the Cathedral system. We say this without intending any criticism of the form that Cathedral organization has necessarily taken in Ohio. It is not easy to make a parish church into a real Cathedral, and such foundations as that in Washington have opportunities to accomplish their work on a much larger scale than do the more limited foundations which retain some modification of the parochial system. It was of the *real* Cathedral, as exemplified in Washington, that President Roosevelt declared: "I believe in Cathedrals."

And the Brotherhood Convention points, in a large way, to a similar ideal. It is that of laymen, working together in disregard of parochial lines. It means, not apathy toward the parish, but sympathy with that which is greater than the parish. It means the realization of the vastness of the Church, the vastness of mankind, the infinite vastness of God. A narrow-minded man could never work very successfully in the Brotherhood; and that is one reason for many local Brotherhood failures. Neither can men of intellectual narrowness fully utilize the Cathedral system.

And it is just because the Church has gradually awakened to this fact, and the minds of her laymen have broadened to the extent of realizing it, that such functions as those in Cleveland and in Washington have become possible.

In the last generation, the consecration of a Cathedral in Cleveland would have been as impossible as the gathering of a thousand actual lay workers in Washington.

WE believe that the issue before the Church with regard to the marriage canon could not be better stated in brief form than it is by Dr. McGarvey in this week's issue. The question is, whether the Church is prepared to maintain in practice what she enunciates as an ideal in her office for Holy Matrimony.

It is not enough to say that few marriages of divorcees are now performed—it seems absurd to use the Prayer Book term "solemnized" in that connection—by our clergy. The present canon carries with it the admission that the re-marriage of divorced persons is esteemed by this Church a righteous act. Now while it is true, as has been maintained, that it is dangerous to build doctrine upon controverted exegesis of Holy Scripture, it is still more dangerous to take a momentous step, the morality of which depends upon a like controverted and very questionable exegesis.

We do not ask the Church to pronounce authoritatively upon the moral condition of persons who marry in defiance of the ideals set forth in the marriage service. We ask only that she make her canon law correspond with those ideals, and save her children from the assumption that that is safe and proper for them which, in fact, very many of us believe to be a state of legalized immorality.

THE series of "Sermons to Himself" comes to an end in this issue. The theme of that series has been the downfall of a worldly priest. He was a priest who was content to be shallow, to be a "good fellow," to be a society adjunct, to preach his doubts and his ignorances, to drift with the world.

Are there not such priests? Do no clerical consciences point out, now here, now there, amid the various steps of "William's" downfall, "Thou art the man"?

To be content with lower ideals than the highest for one's self is the secret of the downfall of any worldly priest. To conform to, instead of to transform, the ethics of frivolous society, is to invite that downfall; to make it, indeed, inevitable.

WE have abstained, because THE LIVING CHURCH does not enjoy a "silly season," from commenting upon the experiences of the *protegè* of the *Ladies' Home Journal* who, with an evident chip on her shoulder, visited a number of New York churches and has since been relating her experiences. A brief paragraph which we find in *The Congregationalist* does, however, express with eloquence much of what we should wish to say. The paragraph is as follows:

"The effort of the *Ladies' Home Journal* to prod pastors and Church members to greater effusiveness in welcoming strangers to public services may lead to overdoing hospitality in various ways. One of these ways was revealed to a warm-hearted Western pastor. Coming down from the pulpit after the evening sermon he found a stranger in the person of a fair-haired Swede, and, greeting her with a cordial handclasp, said: 'I am very glad to see you. I want you to feel at home here. I'd like to become acquainted with you. If you'll give me your address I'll call and see you.'

" 'Thank you,' she replied, 'but I have a fellow.' "

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The Living Church News Bureau
London, September 17, 1907

A SINGULARLY interesting memorial scheme is being set on foot in connection with Aldington church, near Hythe, Kent, the dedication of which is to St. Martin. It is proposed by the rector and others to finish the church tower as a joint memorial to Archbishop Warham and Erasmus. The names of both these celebrated humanists and Churchmen are intimately associated with this country church. William Warham, who succeeded to the primacy of Canterbury in 1503, lived part of the time in the old palace near the church—one of the many country houses belonging in those days to the Archbishops of Canterbury—and built the church tower, but departed this life before finishing it. This Primate was, it is well known, the devoted friend and patron of Erasmus, who was for a brief period of his stay in England rector of Aldington, 1511, having been presented to the parish by his Grace of Canterbury at the request of King Henry VIII. The sum required for the Erasmus and Warham Memorial Fund is from £150 to £200. Erasmus' present successor at Aldington is the Rev. W. E. M. Nunn.

The *Times* states that the third list of subscriptions received in response to the Glastonbury Abbey appeal, just published, shows that the total amount promised or paid up to the present is about £20,444, and, as the total amount required is about £31,000, a further sum of nearly £11,000 is still required. An appeal will shortly be made to every parish in England and Wales.

The Prime Minister (Sir Henry Campbell Bannerman) and other supporters of the Deceased Wife's Sister Bill in Parliament confidently asserted that the Bill, when passed, would end the controversy that had so long been going on in the country concerning it. But I should think now they would be rather disillusioned as regards that point. The subject of these illicit unions is still being vigorously discussed, *pro* and *con,* in the public press, while further episcopal utterances condemnatory of the new Act have been promulgated. In the *Times* newspaper such representative Latitudinarians as Dean Fremantle, of Ripon, and Canon Henson, of Westminster, have indulged in no little amount of vaporing because the Primate and the Bishop of London, amongst other members of the episcopate, have asked the clergy to be guided by the law of the Church and not by the law of the State. The Bishop of London, in particular, comes in for a good deal of slating on the part of some of these would-be marriage reformers, including Lord Heneage and Lord Galway and the editorial "We" of the *Times.*

The *Layman,* the organ of Protestant Latitudinarianism within the Establishment, has been sounding clerical opinion on the Deceased Wife's Sister Act. A first instalment of the replies of representative clergymen reveals a proportion against the Act of about three to one. Among those who approve of the Act are the Deans of Norwich and Ripon, Archdeacon Danks (the newly appointed Canon of Canterbury), Archdeacon Wilberforce, of Westminster, and Canon Barnett, also of the Westminster Chapter. The Bishop of Exeter, in his *Diocesan Gazette,* counsels his clergy neither to perform such unions nor to allow their churches to be used for them. In the current number of the *Truro Diocesan Magazine* the letter of the Primate on union with a deceased wife's sister is inserted "by direction of the Bishop of the diocese, and with his lordship's cordial endorsement." The Bishop of Southwark writes that he will address his clergy and laity about the matter at his own time, and he should certainly be in accord with what the Primate has expressed.

The Primus of the Scottish Church (the Bishop of St. Andrews) has addressed a letter to the clergy of his diocese, in which he says:

"No thoughtful man can fail to realize the grave importance of the step which has been taken by the Legislature in legalizing marriage with a deceased wife's sister. A conference of our Bishops will shortly be held to consider the details of the advice which should be given under these painful circumstances. Meanwhile I trust that no clergyman will add to our difficulties by either solemnizing or lending his church for the solemnization of any such union, though now sanctioned by the civil law."

The Bishop of Moray and Ross (Dr. Maclean) has also addressed his clergy on the subject, pointing out that the Table of Kindred and Affinity is still binding on the clergy by virtue of Canon 41.

The Rev. Lord William Cecil, rector of Hatfield, who recently went to China with the object of seeing "Mission Work in China," gives his impressions in several articles in the *Times.* He apprehends that there is a real Yellow Peril, though not that of a military conquest of the West. The peril that he fears will before long be menacing the Western nations, is in the shape of Chinese morality and superstitions. Another twenty or thirty years of railway construction must bring China and Europe into close contact, and then that may happen to us which befel ancient Rome at the height of her power, when "the Orontes flowed into the Tiber." Europeans domiciled in the Far East too often decline towards the ethical standards of the yellow races, and a large influx of Chinamen into England would, he thinks, have a demoralizing effect upon many in the community. If the East is not to debase the West, the West must Christianize the East.

He enumerates and comments on the various ways in which Christianity is brought before the people of China. The weight of opinion, he says, is that China must be converted by Chinese; and, therefore, far and wide through China, colleges and schools have been built from which Christian native teachers can be drawn. He believes that English should be made the medium of instruction in these colleges and schools. He considers that medical missions more than any other form of mission work have shaken the prejudice against the West. One of the greatest fields for woman's work is in girls' schools.

Lord Aldenham (Henry Hucks Gibbs, first Baron Aldenham), whose decease has occurred at his country seat in Hertfordshire in his 89th year, was truly a remarkable man, one of the finest type of men in England. He was a distinguished Catholic layman and noble Christian gentleman, while a man of widely varied powers of mind and practical pursuits. He was one of the founders of Keble College, Oxford, and a munificent benefactor to many churches, notably St. Alban's Cathedral. It was mainly through his exertions (as was pointed out by the Dean of St. Alban's in the course of his sermon in the Cathedral last Sunday) that the movement amongst leading laymen of Hertfordshire and Essex was set on foot which resulted in giving its proper status to the Cathedral by the foundation and endowment of the deanery. His great interest in Church architecture—which was something more than that of an amateur, for he was a recognized authority on the subject—was manifested at first in connection with St. Alban's by a famous lawsuit which he had with the late Lord Grimthorpe for the right or privilege of restoring the Lady Chapel of the Cathedral; and although he was unsuccessful in that legal contest, he was happily at liberty to have a free hand in restoring the High Altar screen, which is the most magnificent thing of its kind in England. What will always remain as another memento of the deceased peer's generosity to the Cathedral, will be the divided and reconstructed great organ (a work which he did not live to see completed), a costly scheme, of which he bore the whole expense.

Lord Aldenham was also a man of notable activities and high distinction in the ways of commerce and finance, while he was one of our leading lexicographers. He was head of the great banking and mercantile firm of Antony Gibbs & Sons, Bishopsgate Street, in the city, and one of the directors of the Bank of England as early as 1853. He was Governor of the Bank in 1875, and continued to hold his directorship until 1901. He was for one year, 1891, a member of Parliament for the city, and then retired. He was raised to the peerage in 1896. As a lexicographer, the *Times* says that his services to the *New English Dictionary,* edited by Dr. Murray, deserve to be recorded. He read and annotated every column of proof from the beginning of the work down to a few weeks ago. Many of the words connected with banking, currency, and commerce are also due to him, one of the last in which he gave his aid being "pound." *Requiescat in pace!*

It is a striking circumstance that Lord Aldenham's youngest son, the Hon. Henry Lloyd Gibbs, passed away the day after his father. The funeral of both father and son will take place to-morrow at Aldenham Church.

J. G. Hall.

General Convention Sermon

PREACHED in Holy Trinity, Richmond, on October 2, 1907, by the Right Reverend Arthur Foley Winnington-Ingram, D.D., Lord Bishop of London, at the opening of General Convention and the 300th Centenary of the founding of the American Church.

"The Kingdom of Heaven is like to a grain of mustard seed."—St. Matt. xiii. 31.

It is quite impossible to describe the feelings of love and gratitude and even pride, with which an English Churchman must look round upon the great assembly which fills this Church to-day.

Here, bone of his bone, flesh of his flesh, is a great sister Church now grown to be as great and important as his own, a great sister church of which he has heard for years, many leading members of whom he has seen, but which he now sees in all her representative strength for the first time to-day.

When he thinks over her wonderful origin, her growth, and the part she is bound to play in fashioning the future of this mighty nation, his heart is bound to go out in love to her, in gratitude to God for His goodness to her, and in an honorable pride that he had some share in her being here at all.

And if that would be bound to be the feeling of any English Churchman, how specially keenly must this be the feeling of any Bishop of London?

During the last few months, in the rare intervals of a rather exceptionally busy life, I have endeavored to go into the history of the connection of the Church of America with the See of London.

We have some three thousand documents bearing on the subject in the muniment room at Fulham. I have had these examined afresh, and I have with me some interesting specimens of that continuous correspondence which went on for 170 years. Here with the great seal of Great Britain and Ireland is one of the original letters patent with which the Kings of England handed over to the Bishops of London, except on certain points, the spiritual jurisdiction over what was then called his "American Colonies;" here is a touching letter from an Indian Chief in 1713, in what is now the State of Massachusetts, asking for a missionary; here is a list of all the clergy of Maryland, sent by the Bishop of London's Commissary to him, with their parishes and their characters; here is a letter describing the State of Virginia in 1679; besides these we have at Fulham a very long letter from one of my predecessors urging and urging again upon the State authorities the absolute necessity of allowing Bishops to be granted to the American Church, and, as a small commemoration of this great occasion, I have had printed and published in America before it is published in England, a short account of the history of Fulham Palace and its special connection with the Church of America.

And what comes out of these ancient documents and that long correspondence? Why, that nothing was too great or too small in those early days of the American Church to be referred across the ocean to one who was usually "the kindly old gentleman" who lived at Fulham; that, while he raised and was expected to raise £1,000 for William and Mary College, and to inaugurate such great undertakings, no petty trouble was too small for him to be consulted on it, and that while, owing to political reasons, we lost to Scotland the priceless honor of granting Episcopacy to America, yet that it was from no lack of interest and care on behalf of those who in difficult days ever sought to cherish and protect the young sister across the seas. And I know, dear brothers, that it was largely because of this, and because you wished on your 300th centenary to recognize this sacred link with the See of London, that you desired my presence with you to-day, and that, in answer to that affectionate desire, I am here.

But we should do ill this morning if we rested either in brotherly sentiments or in historical reminiscences; the real wonder of this morning, and the real ground of thanksgiving for every Christian in both countries and especially for every Churchman, is that the whole creation of the great Church whose conventions we inaugurate to-day is the direct act of God, that once again the Lord's prophecy is fulfilled, "The Kingdom of Heaven is like a grain of mustard seed," and that what we see this morning amounts to nothing less than this,—while Christian men, and missionaries and Bishops have done their part the Lord Himself has been working on these American shores, and confirming the word with signs following.

It is not too much to say that 300 years ago the mustard seed was "blown ashore" and might humanly speaking have been lost altogether. I know few things more touching than the accounts of the first settlement of Jamestown, and the way in which, in spite of cruel and terrible disasters and privations, those early settlers stood by their religion. It is true that one man burnt his Bible and said there was no God (poor man! one can hardly wonder that the faith of some failed) but the Rev. Robert Hunt who preached a sermon and marvellously comforted those who heard him was much more typical of the kind of spirit which animated the first settlers in this land.

Yes! amid storms of adversity, and waves of persecution, and blasts of disappointment, God saw that the grain of mustard seed should fall upon the strand of America, and not only fall but grow into a great tree in whose branches the birds of the air—the 800,000 immigrants which annually without ceasing pour into America—may come and lodge.

By what process, I ask you, was it possible that so tiny a seed should become so mighty a giant? How is it that the Rev. Robert Hunt and his little band of Churchmen have become a great Church with 104 Bishops and nearly 5,300 priests and a great body of laymen, whose representatives are with us to-day, except by the fructifying grace of God, by the words of Christ Himself, by the divine energy of the Holy Spirit?

I have often said that, if I had never believed in Christianity before, I should be bound to believe in it, when I see the 215 churches built in the last forty years in London all living growths and transforming what would be deserts into gardens of the Lord. So, if I had never believed in Christianity before, I should believe in it, as I stand in this pulpit at the 300th anniversary of the American Church to-day.

And I say this, with the most generous recognition of all that the other great Christian denominations are doing both in this country and in London to proclaim the witness and to spread the Kingdom of our *one* Lord and Saviour Jesus Christ.

And that brings me to the main point which I would put before my brothers in America on this great anniversary to-day—*What are the characteristics of the Church which would possess the future?* What are the conditions under which alone the mustard seed which has grown so high already shall fill the world?

In some ways the most inspiring sermon which I ever heard was the last sermon preached by Bishop Lightfoot before a Church Congress. It was on the text: "I will give Thee for an ensign to the Nation;" it was a message to the whole Anglican Communion throughout the World, and the burden of it was this—that the conquest of the World belonged to the Church, which kept its unbroken traditions in one hand and an open Bible in the other. Such a saying from one whom from his wonderful knowledge of history, and his great balance of mind, we in England looked upon as a prophet indeed, may set us on the track of what I believe to be the true answer to the question I have propounded this morning.

(1) And first undoubtedly, the future can only belong to a Church which believes and preaches the forthreaching, energizing, and active Love of God.

God forbid that I should deny the difficulties which surround a belief in the love of God or ignore the stern side of the New Testament; every great light casts a shadow and he is no true ambassador who belittles the shadow cast by the great Sun of the Love of God. To be out of the warmth of the Love of God is to be in the darkness, and how great is that darkness no one painted more clearly than Jesus Christ Himself. But I have found in East London and I am sure you have found in every quarter of this great Continent that it is the warmth of the Sun which makes the soul cast off the cloak of its reserve, and not the terror of the darkness.

After all, Why did God make anything except in love? Why are we here at all except as part of the millions whom he created to sun themselves in the sunshine of His own happiness? Why did He redeem the World, except to His Fatherly Heart it was impossible to leave one in the darkness? And no Church will save the World and especially those thousand millions who have not yet had a chance of making up their minds as to the truth of Christianity except a Church that believes and proclaims and lives out the love of God to every child that He has made.

(2) And with the gospel of the Love of God must go what we call in England the message of a *free salvation.*

It may be that in the past we may have allowed a legalizing spirit to creep over the Church and therefore lost such great communities as the Wesleyans, because they thought the old bottles would not hold the new wine. But to-day, High Church and Low Church vie in England to preach a gospel of a free salvation; one school of thought after another, and often from the same stand on the same evening, preach the same tidings—tidings so great that they dwarf into insignificance every dividing line that keeps them apart—that the Eternal Son of God came into this very world in which we live, and gave Himself for His brothers, that the Christian religion does not consist in a belief in a good man named Jesus Christ dying on the Cross, but consists in a belief in the Sacrifice of God Himself.

I have no means of knowing, dear brothers, the trend of religious thought in the United States, but from my experience of East, North, and West London, the future lies with no Church which sinks to what is called the New Theology.

God forbid we should say a word against any individual man who believes as much as he can of the Christian Creed, but, what we must beware of on both sides of the Atlantic is losing the power of our message by trying to make it easier to be believed.

It is easier, no doubt, to believe that Jesus Christ was only a good man, however difficult to reconcile with the New Testament; it is more comfortable to believe that evil is an undeveloped form of good—that "the devil is a vacuum"; it is more intelligible to the human intellect to look upon the Atonement as the appeal of self

sacrifice to the selfishness of mankind; but, while the human heart craves to know what God has done, while this so-called "undeveloped form of good" is making havoc of our hearths and our homes, while there are sinners who long to know if they can be forgiven, the New Theology is no gospel which will win the world.

When you have once seen a young man spring into the vestry after a mission service with a look of agony on his face, and then seen the look of peace at last when he believed he could be forgiven, nay! *was* forgiven; when you have once heard a heart broken girl sob out: "Oh! God, it is Thee I have sinned against; against Thee!" —as I heard the other day—then you know that the key fits the lock, that the Gospel of salvation is what wins the heart of the world, that a Christian life is not to win salvation but is as a Cowley Father calls it in the title of one of his books "a response," and that there is as a matter of fact no other name given any man by which we can be saved, except the name of Jesus Christ our Lord.

(3) But it may be said: "Every orthodox Christian community in the world preaches the Gospel of the Love of God and of a free salvation"—in what sense are we justified to-day in the Anglican Communion in keeping our own organization separate from the great non-episcopal bodies on the one hand, and the Roman Church on the other?

And here let me acknowledge the help that I, with many others, received on our side of the Atlantic from two books that were written on this side more than twenty years ago by Bishop Cleveland Coxe on "Apollos or the Way of God" and Bishop Ingraham Kip on "The Double Witness of the Church."

We do not keep aloof from either in any spirit of unbrotherliness or pharasaical pride. We long to be one; we pray to be one; we honor and admire all that they have done for the cause of Christ. There is no difficulty in London, and there ought to be no difficulty anywhere, in working side by side with them in every cause which makes for the well-being of our common city or nation. The Public Morality Council for London, of which I am chairman, contains representatives of every religious community in London, but in spite of this, we are bound to maintain in opposition to the great non-episcopal bodies that the historical ministry cannot lightly be set aside in the Christian Church, that, just as every plant has lines of its own on which it developes, so the divine grain of mustard seed carries within itself the organization by which it was meant to spread throughout the world. Again and again has this, as well as the Gospel of free salvation, been shown effective in the history of the Church. It was the ordered ministry and strong organization of the Church which saved the Christian religion for Europe when the Goths burst upon Rome and swept it away; and it was the Church which as a matter of fact converted the conquerors. And again, leaping over the ages, to come to your own Virginia, when other political causes into which I need not enter had almost swept away the Church from this part of America altogether, yet, once given the chance, just as a plant, trampled under foot but not dead, will lift its head, and the bent stalk will straighten itself again, when the weight is lifted off, so in the marvellous revival of the Church of Virginia, we see once again the justification in history of Church order, Church ministry, and Church worship.

The Church of the future must undoubtedly possess the unbroken ministry and the historic Sacraments which you possess in the Church of America to-day: "Hold fast that thou hast, that no man take thy crown."

(4) But, when I turn to the far more delicate question, as to why we do not seek reunion under present conditions with that great historic Church which numbers, I know, so many adherents in America, and which undoubtedly shares with us the gifts of an unbroken tradition and Sacraments consecrated by duly ordained ministers, I gladly avail myself of some words written at my request for my use to-day by one of the most honored Bishops of the Anglican Communion, honored, I hope, on both sides of the Atlantic—I mean Bishop King of Lincoln. I asked him to write down for me what he considered the special characteristic and special function of the Anglican Communion, and those who remember what was called the Lincoln trial in England will know how little he can be considered prejudiced towards what is sometimes called a Protestant view of the Christian faith. And this is what he writes:

"The special function of the Anglican Communion is to preserve the *exact* truth. She much protests against any additions to or subtractions from the teaching of Holy Scripture and the early and undivided Church.

"The Church of Rome appears to us to err in the use of *authority* in relation to the Truth. The universal supremacy of a single see, and the infallibility of an individual Bishop are extreme instances of this. The ecclesiastical use of authority in relation to individual conduct, such as compulsory confession and attendance at Mass, seem to endanger the freedom of individual action and therefore to weaken the moral life,—obedience must not be put in the place of Truth. *We* give authority chiefly an educational place with regard to Truth. Authority introduces us to the truth, and then trusts to the faculties of the individual (the mind, heart, conscience, will,) under the guidance of the Holy Spirit, to apprehend that Truth. We wish people to say: 'Now we believe, not because of Thy saying, for we have heard Him ourselves and know that this is indeed the Christ, the Saviour of the World.'"

I believe it would be difficult to state in clearer words the difference between the "fatherly" authority as given to the Church by the Anglican Communion and the authority as taught and practiced in the Church of Rome. We believe, moreover, in a Catholic Church which is not afraid in any land of the idea of a national Church. And already in far Japan, England and America are working together in the common work of fostering "the Holy Catholic Church of Japan" to be the soul of that great and growing nation.

But, it may be asked: "Why is the '*exactness*' of Truth of so much account?" No one can really ask that question who realizes that two-thirds of the human race has as yet given no opinion on the truth of Christianity, and that the whole question as to whether the Truth of God will commend itself to their consciences and win their hearts may depend upon the purity and accuracy, and therefore upon the power with which that Truth reaches them through the human medium which God has seen fit to employ.

(5) But, after all is said and done, the most Evangelistic, the most Catholic, the most Orthodox Church on earth will produce no effect upon the world if it has not still one further characteristic. It must clearly and unmistakably and before all the world be *unworldly itself*.

The mustard seed is planted in the earth, but it will never grow and expand and flourish without the light and air of Heaven.

Bear with me, then, when I say as my last word that the greatest danger of the Church on both sides of the Atlantic is worldliness.

In one sense it is impossible for the Church to mix too freely with the world. Into the slums of East London, into the business of Wall Street, among the wild tribes of the mountains, into the midst of the mining camps at Klondyke, the Church must go, and no human interest in the world is outside the interest of the Church.

But, on the other hand, to catch the spirit of "push," to run a church as a man runs a successful business, to depend upon cleverness and management, rather than the grace of God, to neglect prayer and intercession in favor of influence with the Press, to lower the teaching of the Church or its moral standard in order to suit an easy and self-indulgent age is to spell ruin and failure and shame for the most orthodox Church in the world. In a voice which still rings down the centuries, Jesus Christ Himself proclaimed: "My Kingdom is *not* of this world."

Only a Church whose weapons still are faith and hope and love and prayer can hope to win the world.

And so, I have brought for you from the old world to the new this message, the simplicity of which I should be ashamed if it did not come from my heart. The mustard seed blown ashore three-hundred years ago has taken root, it has grown into a great tree, it will send forth seeds of its own for the health and purity of the nations. See to it that the great American Church, so Apostolic in its origin, so Catholic in its Creed, so heroic in its history, is also so devoted and unworldly in its life and work that it shall take a worthy part in molding the future of the world, and have for its blessing and reward the gratitude and love of hundreds of millions of souls.

THE PRICELESS GEM.

In the high noon of glory
I pause and I rest,
And I ask my worn soul
Shall I never be blest?
Toiling, believing,
Never receiving,
Never be blest?

In the high noon of glory,
I weep and I pray,
And I ask my worn soul
Must I suffer alway?
Toiling, believing,
Never receiving,
Suffer alway?

In the high noon of glory
I turned to the Cross;
The world was before me,
Its gain was my loss.
Weeping, believing,
Ever receiving
Peace from the Cross.

My Father, my Saviour,
I tear from my brow
The crown of earth's glory,
'Tis naught to me now.
Earth dimmed and shaded,
The bright gems all faded,
Naught, naught to me now.

I have won! I have won
The bright, priceless gem,
The white pearl of glory,
My sole diadem.
A King's daughter now,
The pearl on my brow
My sole diadem.

ABBIE L. F. JOHNSON.

The Great Brotherhood Convention at Washington

Washington, D. C., Sept. 28, 1907.

THE Convention of the Brotherhood of St. Andrew, held in Washington at the end of September 1907, and immediately preceding the opening of the General Convention of the Church, was an international one in that representatives were present from Brotherhoods in Canada, England, Scotland, Japan, and the West Indies. It is ten years since the preceding International Convention was held in Buffalo. Reports of the Brotherhood and its work, made in Washington this year, covered both the period since 1897, and, for the United States and Canadian organizations, the kalendar year just closed. The Washington Convention was made historic by the visits to it of the Bishop of London, Dr. Winnington-Ingram, the first time a Bishop of this ancient see ever visited the United States; of Bishop Montgomery, who represented the oldest missionary society in the world, the S. P. G.; of Bishop Jacob, of St. Alban's, and of Bishop Lang, of Stepney, who is a statesman of the first rank even if there are those who hold higher ecclesiastical ranks; and also of the Archbishop of the West Indies, the Most Rev. Enos Nuttall, D.D., Bishop of Jamaica; and of scores of American Bishops. It was also made historic, or at least its local and national importance was emphasized, because on the Sunday covered by its dates, the foundation-stone was laid of the Cathedral of SS. Peter and Paul, on the heights of commanding Mount St. Alban.

Whatever opinions one may hold concerning the Brotherhood as a working organization in particular parishes, the Washington Convention showed one thing unmistakably. That is, that as a working body, the Brotherhood is in splendid shape. There were clergy present, but it was a meeting of laymen. Not that laymen dominated, or asserted themselves, for they did not. They were simply present in such numbers that a glance at them showed the Convention to be made up of laymen and not of clergymen. These laymen represented all parts of the country and all views in the Church. So many laymen were there that at the Quiet Hour, held on Wednesday evening, when a large part of the Convention to be had not arrived, Trinity Church was filled, not by women, but by men. At the Corporate Communion in Epiphany Church, so great were the numbers, not a woman being present, that the time for the service had to be extended.

Indeed, that period has arrived in the history of Brotherhood Conventions that the necessity of having the Corporate Communion on two mornings, because in few cities can larger churches than the Epiphany be found, must be given consideration. At the evening meetings, when the local men were able to attend, as many men were present as could hear in a large hall, and so even the question of an eastern and a western Convention may have to be taken up. These are visible results, facts capable of proof. Such success is achieved only by hard work, and in the case of the Church, by having the Holy Spirit as the vital part of the undertaking. And finally, on this point, it is fact, not argument, which we take into real account, and upon which we base present estimates and future plans.

The appeal of the Brotherhood to the Bishops, clergy, and active laymen of the Anglican Communion of the whole world is a significant step, and showed by its unanimous adoption an enlarged vision and a consciousness of new powers and responsibilities. Apparently the time is never to come when influence tending to cause the Brotherhood to change its aims will cease. To all of these influences those in charge have always refused to listen, and the Washington Convention re-affirmed the old position. At the same time it made a statement that is at once broad, generous, and in the highest sense Christian. This statement is to the effect that whatever increases the amount of work done, under any name, by laymen of the Church, increases the usefulness and the possibilities of the Brotherhood. Coöperation, helpfulness, open minds—these form the platform of the Brotherhood, as announced anew at Washington. The men in charge of the Brotherhood destinies are exceedingly anxious that the Church here and in England shall appreciate: first, what the Brotherhood is; second, what it has done; and third, what it is capable of, and then determine whether it is not better adapted than any other agency to be perpetuated.

The Washington Convention was spiritual in the highest sense. In many meetings the business methods were disclosed, but they were not permitted to overshadow the one end and aim of the meeting. There were present many boys and quite young men, but the Brotherhood showed itself still to be an organization of men, not of youths. There was no disposition apparent to shelve men who have passed the fifty-year limit, or even that of sixty years. Without discussing the matter of his age, but remembering he is not as young as he was in 1883, when St. James' chapter, Chicago, came into existence, there was the same shout that there was ten years ago when James L. Houghteling was complimented. For example, when Mr. Houghteling told the audience on Saturday morning that the Bishop of London had greeted him with, "How d'ye do, old St. Andrew?" the Convention showed its appreciation in lively form.

The Boys' Department of the Brotherhood is growing and is a hopeful feature, but its growth is directed by men, and the report of its work showed that the department can be trusted.

The closing day, Sunday, with the Bishop of London, the laying of the corner-stone of a national Cathedral, the great crowds of people present and interested—all these made the 1907 meeting memorable. Expectation was in the air, and half the delegates were on their way either to the General Convention or to the National Exposition at Jamestown; and yet the Brotherhood, its purpose, its business, was not overshadowed. It was not forgotten.

The number of clergy present was large; the number of Bishops unusual. The registration up to Saturday noon was 1,550, with others to arrive for Sunday.

Eugene M. Camp.

THE SESSIONS IN DETAIL.

THE FIRST NIGHT—BISHOP BRENT.

It was an inspiring sight, that presented by the Brotherhood on the first night, in Trinity Church, to hear Bishop Brent on "The Presence of God." A contemplative subject. It is doubtful whether many of the men got much to carry away with them. Every seat downstairs had an occupant, and the galleries were filled with women and a few men. The aisles were filled at the rear, and even the vestibule had its listeners. The Bishop spoke of the Divine Immanence, treating it in four parts, and using generally the words of St. Paul, "In Him we live and move and have our being." Hymns were put in between the parts, and they were sung by men whose enthusiasm was apparent. Once or twice he referred to his own work in a distant field. Practically he was as if he had never left America, but was thinking and working along the same spiritual and contemplative lines as of years ago. The personality of the man made up for what could not be heard, or for what could not be understood because of the crowd and the inappropriateness of such an address under such circumstances.

In the afternoon, meetings of National committees were interrupted that the funeral of General Cecil Clay, well known in the Brotherhood, might be attended. The funeral took place from St. Andrew's Church, and the principal part of the service was said by the Bishop of Washington.

THURSDAY MORNING—"THE JOY OF WORSHIP."

In Epiphany Church there began on Thursday morning at half-past nine the first of three services held there on the three week-day mornings of the Convention, on "The Joy of Worship." The topics of the two succeeding addresses, on the other mornings, were "The Joy of Service" and "The Joy of Sacrifice." On Thursday morning, the speaker was Bishop Tuttle. He stood on the chancel steps, and at the close of his address, repeating a famous hymn entire, he grasped one of the standards of the rood screen. What he said, the way he said, what he is, and what he stands for—here was a picture, not all for the eye, not all for the ear, for much, for right sentiment, right ambition, right enthusiasm—those who heard and saw that message will remember it long after they have, it may be, forgotten everything else of Washington. The central thought of both remarks and hymn was that there is a joy of worship because there is in many, something which responds to the purposes of God, and that worship is the natural expression, the natural method of growth of that something, whatever we may call it.

THE CHARGE.

Without a change of seats by many of the men, the opening service of the Convention followed at half-past ten. Church and galleries were filled, and aisles and vestibules afforded standing room for an overflow. Regular Morning Prayer was said, the rector of the parish taking the main part. Bishop McCormick of Western Michigan, his first sermon as Bishop to a Brotherhood national gathering, gave the charge. He urged more regular prayer, more system in Bible study, and urged more young men to consider the call to the sacred ministry. His text, from St. John xi. 15, was given him by the committee, he said. He described the Brotherhood

[*Continued on Page* 773.]

Consecration of Trinity Cathedral, Cleveland

THE autumn sun shone brightly over beautiful Trinity Cathedral on Tuesday morning, September 24th, bathing tower and pinnacle in golden glory. The day was one of the most notable in Cleveland's history as well as in the story of the Church in the Middle West. People began to assemble in the vicinity of the majestic pile at an early hour, and the hurrying forms of priest and prelate were conspicuous long before the Consecration service began. By half-past ten o'clock well nigh two thousand souls had gathered within the Cathedral, and a vast throng of persons unable to gain admission had assembled in Euclid Avenue and 22nd Street.

The mighty organ peeled forth and the choir passed into

HEAD OF THE PROCESSION—CONSECRATION OF TRINITY CATHEDRAL, CLEVELAND.
Behind the Crucifer is the Bishop of Ohio, with Dean Du Moulin on his right and Archdeacon Abbott on his left. The Examining Chaplains and Bishops follow. [Photo by courtesy of D. N. Rollins, "Cleveland News."]

THE BISHOP OF OHIO, KNOCKING FOR ADMISSION ON THE DOOR OF TRINITY CATHEDRAL, CLEVELAND.
[Photo by courtesy of D. N. Rollins, "Cleveland News."]

the Cathedral, singing "Holy, Holy Holy! Lord God Almighty!"

ORDER OF PROCESSION.

Verger.
Lay Members of the Cathedral Chapter.
Chaplain bearing the Pastoral Staff.
Archdeacon of Ohio. Bishop of Ohio. Dean of Trinity Cathedral.
Honorary Canons.
The Bishops.
President of Kenyon College. The Primate. Dean of Bexley Hall.
Crucifer.
Trustees of the Diocese of Ohio.
Lay members of the Standing Committee of the Diocese of Ohio.
Chancellor.
The Architect.
Clergy.

In the stately procession were upwards of a hundred priests and deacons, with sixteen Bishops, including the Diocesan and the Primate of the American Church. The Bishops present were: the Bishop Coadjutor of Western Michigan, the Bishops of Michigan, Kentucky, Kyoto, Colorado, Indianapolis, Los Angeles, Michigan City, Arkansas, Oklahoma, Southern Ohio, Pittsburgh, West Virginia, Ontario, Ohio, and Missouri.

The vested throng of priests and prelates presented a striking spectacle as it passed from the Cathedral House through 22nd Street to Euclid Avenue, and the prevalence of academic hoods lent brilliancy to the scene.

Arriving at the main Cathedral entrance on Euclid Avenue, the Bishop of Ohio knocked thrice upon the massive oak doors with his pastoral staff and demanded admission in the Name of the Blessed Trinity. The doors were thrown open by the wardens of the Cathedral parish and the procession passed up the center aisle to the chancel, repeating the twenty-fourth Psalm.

When the Instrument of Donation had been read by Mr. Samuel Mather, the senior warden, Bishop Leonard said the beautiful consecration prayers, and Dean Du Moulin read the Sentence of Consecration.

Immediately following this, the Bishop of Ohio was enthroned by the Dean, and the choir and immense congregation sang "God of our fathers, whose almighty hand."

Morning Prayer was said by Bishop Williams of Michigan, and the lessons were read by Bishops Partridge and Johnson. Bishop Tuttle preached the sermon. Bishop Leonard was the celebrant. with Bishop Mills as epistoler and Bishop Vincent of Southern Ohio as gospeller. Only the Bishops and clergy, with the lay officials of the parish and diocese, received.

The M. T. O. from the parishes and missions of the diocese was made at this service and amounted to $8,000, which will probably be increased before General Convention meets. The general offering was for missions and amounted to $700.

A check for $2,000 was placed upon the altar by Mr. and Mrs. W. J. Boardman to serve as the beginning of an endowment for Trinity Cathedral.

RETIRING FROM THE CONSECRATION OF TRINITY CATHEDRAL, CLEVELAND.
The Presiding Bishop and his chaplains on the step; the Bishops of Ontario (left) and West Virginia (right), on the pavement. [Photo by courtesy of D. W. Rollins, "Cleveland News."]

LAYING THE FOUNDATION STONE AT WASHINGTON.

[BY TELEGRAPH.]

WASHINGTON, D. C., Sept. 29, 1907.

IT was a record-making crowd, both for quantity and quality, that witnessed the laying of the foundation stone for the coming Cathedral in Washington last Sunday afternoon. The President of the United States, the Bishop of London, the Secretary of the Interior, Mr. Garfield—an active worker in St. Alban's parish—the Chief Justice and Mr. Associate Justice Brewer of the Supreme Court, Admiral Rixey, Mrs. Roosevelt, the Bishop of Washington, the venerable Presiding Bishop of the American Church, a large body of other American Bishops and other distinguished Churchmen who had been in attendance at the Brotherhood Convention and were on their way to Richmond for the General Convention, throngs of men and boys from the Brotherhood Convention, and, last but not least, an almost countless number of interested Churchmen from Washington and from all parts of the country—these were some of the elements that made up the throng.

President Roosevelt occupied a chair in the centre of the platform, with the Bisnop of London next him. A great semi-circular platform, covered and outlining in part the actual site of the future Cathedral, was filled with four thousand people. A chorus including choirs from the whole city, led by the Marine Band, did the singing. Forty Bishops and two hundred vested clergy were in line. Those who took part in the religious service were Drs. McKim of Washington and Huntington of New York, Archbishop Nuttall, the Presiding Bishop, Bishops Doane, Jacob (of St. Alban's, England), Gibson, Paret, and Ferguson (the colored Missionary Bishop of Liberia).

Bishop Satterlee performed the ceremony, assisted by the

Rev. Drs. McKim, Harding, and Devries, and the Rev. G. C. Bratenahl. The Bishop used the trowel that had been used in laying the foundation stone of the capitol building and the gavel used by George Washington.

Bishop Satterlee introduced PRESIDENT ROOSEVELT, who gave cordial greeting to Bishops, clergy, and other visitors, saying, in part:

"I have to say but one word of greeting to you to-day and to wish you God-speed in the work begun this noon. The salutation is to be delivered by our guest, the Bishop of London, who has a right to speak to us, because he has shown in his life that he treats high office as high office should be treated, either in Church or State, and above all in a democracy such as ours—simply as giving a chance to render services.

"If office is accepted by any man for its own sake and because of the honor it is felt to confer, he accepts it to his own harm and to the infinite harm of those whom he ought to serve. Its sole value comes in the State, but above all its sole value comes in the Church, if it is seized by the man who holds it as giving the chance to do yet more useful work for the people whom he serves.

"While there is much that is evil in the times, I want to call your attention to the fact that it was a good many centuries ago that the Latin hymn was composed which said that 'the world is very evil' and that the times were growing late. The times are evil; that is, there is much that is evil in them. It would be to our shame and discredit if we failed to recognize that evil. There is much evil; there is much good, too, and one of the good things is that more and more we must realize that there is such a thing as a real Christian fellowship among men of different creeds, and that the real field for rivalry among and between the creeds comes in the rivalry of the endeavor to see which can render best service to mankind, which can do the work of the Lord best by doing his work for the people best."

He believed in Cathedrals and felt glad that so great an undertaking as the Washington Cathedral should be started at a time to permit him to say how it will speak to the present, and to the future, after all of us are gone, of the love of Christ and the responsibility of man for man.

The BISHOP OF LONDON thanked President Roosevelt for his burning and helpful words, and thanked God that America has a President who so speaks.

He came across the seas to deliver a salutation on this occasion, and to present a pulpit that pictures in its embellishments scenes in the life of St. Augustine, and is made from stones once in Canterbury Cathedral.

"I come," he continued, "as the successor of St. Augustine's companion, Miletus, to bring you from the old diocese of London, of which you one day were a part, a message of love and God-speed." There were many links which bind the American Church to that see and to the Church of England.

"Why do we value so much these historical links? First, because ours is a historical religion. Our religion consists in the belief that at a certain time, at a certain place, at a little stand on this earth's surface, the Son of God came down from heaven to us; that is the Christian religion.

"It is a belief not of a good man named Jesus Christ doing anything, but in the sacrifice and manifestation of God Himself, and if that is a historical fact, then we must value, you must value, our link that historically binds you to that great historical fact on which all our faith stands.

"And you cannot afford in America, you do not want to afford, to break that golden chain. And if that is true of the Christian religion, I thank God we are, as the President says, united in a unity of faith, every Christian denomination, far more than the world believes."

Second, Anglican Churchmanship stands on history. When anybody said to him that Henry VIII. founded the English Church, he always asked how, then, is it that a Bishop of London has lived in Fulham Palace for thirteen hundred years? The Church stands for freedom of thought, for an historic ministry, and an open Bible. Third, we value links because of what former Bishops of London did for America. The Bishop brings documents, some of which he has shown to President Roosevelt while his guest at the White House, and which he will show at Richmond, to prove that former Bishops of London were really more sympathetic toward the Church in America in early days than they have been given credit for.

The President spoke first, but remained to the end of the service, and watched with interest when Bishop Satterlee laid the corner-stone.

The Benediction was pronounced by the Presiding Bishop, Bishop Tuttle.

COME what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness; we conquer by forgiveness. Oh, strive to enter with something of that large celestial charity, which is meek, enduring, unretaliating, and which even the overbearing world cannot withstand forever. Learn the New Commandment.—*F. W. Robertson.*

THE BISHOP OF LONDON IN NEW YORK

Preaches a Noon-day Sermon at Trinity Church

ELECTIONS AT HOLY CROSS HOUSE

Death of Rev. Dr. Rylance

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, Sept. 30, 1907

THE Right Rev. Arthur Foley Winnington-Ingram, Lord Bishop of London, arrived in New York from Canada on the 22nd of September. He was met at the Grand Central Station by Mr. Silas McBee, who was the Bishop's host during his visit to this city. On his return here, before sailing, he will be the guest of Dean Robbins at the Seminary.

THE BISHOP OF LONDON AT OLD TRINITY.

In the same simple, direct manner in which he addresses the business men of London, as he said himself, the Bishop of London preached at noon of the 26th to a congregation at Trinity which filled the church. It was a simple service, such as busy men sparing an hour from their occupations would appreciate. The music was confined to two hymns sung by the congregation without a choir.

The clergy entered without a voluntary, and Bishop Potter and Bishop Greer took places within the altar rail with the Bishop of London. Led by one member of the choir the congregation then sang "Before Jehovah's awful throne." The Apostles' Creed and prayers followed. Then came the hymn "Fight the good fight." As it was being sung, the Bishop of London was led to the pulpit by the verger bearing the silver mace of Trinity before him. He was escorted by his chaplain, the Rev. E. P. Anderson.

The Bishop took as his text St. Luke xvi. 2, "Give an account of thy stewardship; for thou mayest be no longer steward."

"There is something about the Bible," he said, "and especially the words of our Lord, which bite into the conscience. It made the secularist who was asked 'Why don't you leave the Bible alone?' reply: 'Because it won't leave me alone.' I have chosen these words for my brief address at a busy hour, in one of the busiest cities of the world, because they are so peculiarly modern.

"First, there is the suddenness with which the sentence is passed on one or other of us. Just before I left London one of the best known men there—he is known throughout the world—asked me for half an hour of my time. He had been given six weeks to live. In the midst of his busy life the sentence of heaven had been passed upon him. In London alone—I know not the statistics here—some one dies every eight minutes, and so, as I watch the great flood of humanity I feel how modern the text I have taken is.

"The one thing which would cure the social evils of both sides of the Atlantic was the realization that life is a stewardship, not an ownership. This is the essential point of the Old Testament, the life of Christ, and the Acts of the Apostles.

"Have you ever thought out how hard it is to reconcile the fatherhood of God with the existence of rich and poor? The hardest question I had to answer when I was preaching in the open air to thousands was: 'You say God is good. What about the million of East Siders?' Every thinking man must face it, but there is but one answer for the Christian. The minority possess things as the stewards for others. On Good Friday, when I view the world from the foot of the Cross, I learn that you are not your own, but bought with the blood of the Son of God, and that all you have is not your own."

With a reference to the socialistic plan of the earliest Christians as showing their belief in the principle of stewardship—though he declared that he could show, if there was time, their method was wrong—the Bishop quoted his own case. He said he was the first Bishop of London to preach in Trinity, although another rector of Trinity, Dr. Compton, had afterward occupied his see, and asked how he, living in Fulham Palace, surrounded in his dining room by the portraits of his predecessors of the last 300 years, could believe that he was the owner, and not the simple steward, of his income of $50,000 a year, or the estate on which the successive Bishops of London had lived for 1,300 years.

"This applies," he urged, "as much to the boy with his pocket money as to the millionaire. Take dishonesty in trade or municipal life. If a man deemed himself really a steward, there would be no object in dishonesty. No man—I speak as frankly to you as I do in the city of London; I know not to whom I speak—would soil his hands with dishonest methods."

The problems of the tyranny of capital, the supply of such charities as hospitals, were referred to as also solved by the same principle, and the Bishop then traced the rise of bitter, shallow Socialism to the neglect of the Christian Socialism which is at the base of all religion.

"Christian Science," he added, "is successful because the Church has neglected and ignored the elementary principles of the New

Testament, the healing by faith, the power of mind over body, and the sanctity of the healing art."

The preacher passed on to consider the responsibility for personal gifts, and uttered a solemn warning to him who uses his gift of personal influence to destroy souls.

"Christian brother," he said, "nothing rusts gifts like conceit or pride. If you want to use them for the good of the world, be humble about them. For nine years I had the happiness to preside over the Oxford House in Bethnal Green. The charm of that Settlement work was that thirty young men from Oxford and Cambridge, some of them most brilliant, came and used their gifts for the poor of London. There was scope for all, whether they managed athletics, spoke in debates, or conducted missions. Each ministered as a good steward."

At the end of the sermon the Bishop offered a short extempore prayer, asking that America and England might be faithful to their trust, and pronounced the benediction.

A few persons were introduced to the Bishop in the vestry, and he was then driven to luncheon with the Rev. Dr. Morgan Dix. At the gate he found a crowd awaiting him, who pressed around to shake his hand. He left next morning for Washington.

AT HOLY CROSS HOUSE.

At a meeting of the Chapter of the Order of the Holy Cross on Holy Cross day, the Rev. Father Allen was elected Superior and the Rev. Father Huntington, Master of the Novices. The Rev. Louis Lorey and the Rev. Harvey Officer are to be professed on October 2nd.

DR. NEVIN'S BEQUESTS RECEIVED.

The bequests of the Rev. Dr. Nevin, late rector of St. Paul's, Rome, have recently arrived at the Seminary. They consist of a "Crucifixion" said to be by Fra Bartolomeo of the fifteenth century. It is to be passed upon by experts and then placed in the sacristy. There is also a detailed sketch by Burne-Jones for the head of Christ to be executed in mosaics in St. Paul's Church in Rome. This will be placed over the mantelpiece in the Fellows' resting room. There is also a quaint painting by an unknown artist, of the martyrdom of Savonarola. In addition to these pictures there is a collection of early Christian glass vases which were found in tombs in the catacombs, used for oils and perfumes. Sir Purdon Clarke has looked them over and pronounces them genuine.

ST. STEPHEN'S COLLEGE.

The question of the removal of St. Stephen's College from Annandale to the city is again under discussion, this time in connection with a site to be assigned it on the grounds of the Cathedral of St. John the Divine, at or near Amsterdam Avenue and 110th Street. A special committee of the trustees of the college, with Bishop Greer as chairman, is now considering the proposal.

DEATH OF DR. RYLANCE.

The death of the Rev. Joseph Hines Rylance, D.D., is announced as having occurred in Liverpool on the 24th of September, in his 81st year. Dr. Rylance was rector of St. Mark's-in-the-Bowerie from 1871 to 1898, when he became rector emeritus. He was born in Manchester, England, and was graduated from King's College, London, in 1861. He first came to this country bearing letters of sympathy from Queen Victoria to Congress relative to the death of President Lincoln. He was from 1865 to 1867 rector of St. Paul's Church, Cleveland, and from 1867 to 1871 rector of St. James', Chicago.

CATHEDRAL STATUES TO BE RE-CUT.

The seventy-five pieces of statuary already in place on the Cathedral of St. John the Divine, will be taken down and re-cut, as the result of an agreement between the building committee of the Cathedral and Gutzon Borglum, the sculptor. The agreement also provides that the other pieces to be cut shall follow closely the designs made by Mr. Borglum. This ends a controversy that has not been a pleasant one. Bishop Potter reported last week to the Cathedral trustees that several gifts of money had been received, including one of $30,000 and one of $2,000. A resolution of sympathy was adopted on the death of D. Willis James, who gave $50,000 to the Cathedral fund.

THE BISHOP AT CHAPPAQUA.

The beautiful church built by Dr. Clendenin at Chappaqua, N. Y., as a memorial and as a votive offering for the union of Christendom, was gladdened on September 25th by a visit from Bishop Potter. The Rev. W. Everett Johnson, who is the vicar of this church, as a part of the first fruits of his spiritual work presented for Confirmation a class of fourteen, ten of them being adults.

The golden-walled chancel, with its white altar bright with many lights and dressed with white flowers and delicate greens, writes a special correspondent, was a striking contrast to the sombre rough stone walls, where a large congregation had gathered, lighted only by a line of candles across each window. The service began with shortened Evensong and at the *Magnificat* the chancel was filled with clouds of incense, as is the custom of this church. The Bishop made a simple, earnest address on the primitive and apostolic character of Confirmation, touching on the joy of the Hebrew Christians in welcoming the Samaritan converts and sending to them two of their greatest Bishops, Peter the Organizer and John the Inspirer. He closed his address with speaking tenderly of the little child in whose memory the church was built, and commending such a memorial as a lasting way of teaching the Gospel of our Lord Jesus Christ. Each candidate knelt singly before the Bishop for his Confirmation.

A literary woman in the congregation, standing near the Bishop after the service, was heard to say: "I cried all during the service, I feel I want to be confirmed all over again, for I never had a whole Bishop all to myself, I just went up with a crowd." The whole service indicated what force a reverent function with Catholic ceremonial may have.

CHURCH OF HOLY COMMUNION NOT TO BE SOLD.

A circular letter has been sent out by the trustees of the Church of the Holy Communion, denying the current rumor that the church is to be sold, and the proceeds of the sale used for the creation of a new Church of the Holy Communion in some other locality. They declare that there is no foundation for this rumor.

"The original deed to the church contains a clause which prevents a sale of the property. It is conceivable that in some remote future time, the whole neighborhood may become so changed as to destroy the usefulness of the church, while in some other part of Manhattan Island it might continue the honorable life begun on this corner. In order to provide for this possible contingency by action during the lifetime of the sole heir of the honored donor of the property, Mrs. Mary A. C. Rogers, the sister of Dr. Muhlenberg, the trustees have made application for a release enabling them and their successors to sell the property and establish the church elsewhere, if future conditions shall make such a step desirable."

It were well-nigh impossible, they say, to find a locality wherein a higher usefulness could be worked out than on their present corner. In point of enrolled membership, and in point of finance, the church is stronger to-day than ever in the past.

Some improvements are contemplated, including a modification of the chancel which will show the whole great altar window. It is desired also to replace all the old glass in the church with the very best of artistic stained glass, to build a stone porch at the main entrance on Sixth Avenue and at the south transept entrance on Twentieth Street, and to replace the old flagging of the sidewalks with a concrete pavement.

THE GREAT BROTHERHOOD CONVENTION.

[*Continued from Page* 769.]

idea, and outlined the tremendous call of the Church for the service of men. Then he added that to answer the call is no child's play.

FIRST BUSINESS SESSION.

Convention Hall was somewhat out of the way. Arrangements there were admirable, and the service rendered by the Washington men to the visitors was all that could be asked. But there was a lack of that homelike atmosphere of some other halls in some other cities in some other years, and there was also a lack of street-car facilities to get to the hall, and especially to get away from it late at night. The location of it was Seventeenth Street, southwest of the White House, and not far from the open lots of the Washington Monument.

President Gardiner opened the first session, and at his invitation Bishop Tuttle said a collect. There were formal speeches, when Mr. James L. Houghteling of Chicago took the chair as permanent president of the Convention, and Bishop Satterlee and Commissioner McFarland said all were welcome to the National Capital. The secretaries of the Convention were Messrs. F. S. Edmonds of Philadelphia, A. H. Young of Winnipeg, and G. T. Armstrong of Jamaica.

REPORT OF THE COUNCILS.

The report of the International committee was read by Mr. N. Ferrar Davidson of Toronto. It covered the ten years since the last International Convention in Buffalo in 1897, and was followed by reports of National Councils in various countries. All in turn were followed by recommendations of the Councils, which were read by Archbishop Nuttall.

The ten years have seen steady progress in the Brotherhood, the report said, and this statement is true of the organization in all countries. There has been more regular prayer. Smaller chapters

now obtain, and they are more effective. There has been a great gain in the Junior. No new national branches have been formed, but there are inquiries from Brazil, Cuba, China, and some parts of Africa. The week-day services in Lent have developed. More chapters have regular corporate Communions, and national offices better maintain the follow-up system. The re-statement of the Rule of Service has disarmed some verbal criticism. More men are able to keep the rule. In the United States, the report said, corporate communions of chapters have now become almost universal. The Junior department is helping to increase the number of postulants. The Forward Movement has gained strength, and district and state assemblies have multiplied in number. The travelling secretaries have increased the effectiveness of the Brotherhood, and brought strength from unexpected quarters. House to house canvasses are more often made, and there is some increase in the number of Bible classes.

In Canada, following the Buffalo Convention ten years ago, there was a falling off. But in 1902, five years ago, new life was gained, and from 113 chapters there have grown 278 senior and 72 junior. Five years ago $400 was spent annually on advance work. Last year the amount was $4,300. In the West Indies there was also reported some gains, especially in the number of assemblies. In England there are now a few more than one hundred chapters. The report stated that the movement had failed there to meet the popular support it has in some countries, and the belief was expressed that the rules are too definite ever to be in favor there. In Japan there has been marked development since the close of the war with Russia. Men are trying to bring men out of heathenism, and one of the methods adopted is the conduct of night schools.

The recommendations for the future were that Brotherhood men should examine themselves, perhaps while at this Convention, and see if they are really praying, if they are really trying each week to get hold of one man, and if they can base their future work as it ought to be done on answers honestly given to these inquiries. The burden of the other recommendations was that the spiritual character of the Brotherhood be never lost sight of. There should be more regular communions, and the corporate communions should be, not of Brotherhood men only, but of men of the whole parish. There ought to be more devotion in chapter meetings. There is a great spiritual longing in many quarters. It must be met and answered. There must not be too much reliance upon merely practical work. Novel ideas are all right, but they must be backed by spiritual power. The plea was made that the Brotherhood can be used as the central organization of the parish, the right arm of the rector, through which other effective agencies can be created and sustained. A final paragraph referred to the growing unity among Christians of all names, and urged Brotherhood men to further true unity as opportunity offers.

THE FIRST NIGHT SESSION.

The first night session, held in Continental Hall, was attended by an audience which filled every seat, galleries included. The speakers were BISHOP WOODCOCK of Kentucky and Mr. JOHN R. MOTT of the International Committee of the Y. M. C. A. It proved a missionary mass meeting, in which home and foreign work were presented in turn. The Bishop's address was filled with epigrams, some of them exceedingly apt, and not a few so funny as admirably to prepare the audience for Mr. Mott's more sober discussion which followed.

"THE JOY OF SERVICE."

The second of the morning addresses on the joy of doing certain things was given by the REV. T. W. POWELL of Eglinton, Ont., on "The Joy of Service." It was so strong and so uplifting that the Rev. Dr. Lloyd, of the Board of Missions, referred to it twice in his address later in the day.

THE COUNCIL REPORT DISCUSSED.

Separate business sessions of the American and Canadian Brotherhoods were held on Friday forenoon. In that of the United States there was much discussion of the Council report, and many suggestions were made concerning administration. It was recommended that chapters make annual dues sufficient to cover subscription to the official publication and the dues to the organization, without mentioning for what purpose the personal dues were desired. It was also urged that more men teach classes in the Sunday school. A show of hands proved that about one-third of the men present in the room at the time are teachers.

AMERICAN COUNCIL REPORT.

The National Council report, United States Brotherhood, was read by Secretary Carleton, and is in part as follows:

"A brief comparative statement will show clearly the additions that have been made during the year and the present condition of the Brotherhood in both the Senior and Junior Departments.

"STATISTICS OF GROWTH.

"SENIOR DEPARTMENT.

	(1901)	(1902)	(1903)	(1904)	(1905)	(1906)	(1907)
New Chapters chartered.	21	37	40	45	51	54	58
Probationary Chapters..	*	*	*	24	27	28	59
Dormant Chapters revived	12	41	55	66	50	51	56

* No record.

"In our 'Opportunities for Chapters' Department we are corresponding with rectors or laymen in 460 parishes with the view of establishing Chapters, and with men in 62 colleges and schools.

"JUNIOR DEPARTMENT.

	(1901)	(1902)	(1903)	(1904)	(1905)	(1906)	(1907)
New Chapters chartered.	44	43	51	61	69	86	81
Probationary Chapters..	*	*	*	36	36	46	64
Dormant Chapters revived	2	15	11	16	8	15	13

* No record.

"In our 'Opportunities for Chapters' Department we are corresponding with rectors or laymen in 160 parishes with the view of establishing Junior Chapters.

"RECEIPTS.

Total Brotherhood Fund—

(1901)	(1902)	(1903)	(1904)	(1905)	(1906)	(1907)
$6,119.99	7,081.00	8,749.41	10,189.96	11,954.61	15,230.05	15,915.57

Total Receipts in Brotherhood Office—

(1901)	(1902)	(1903)	(1904)	(1905)	(1906)	(1907)
$16,907.39	18,479.08	20,818.17	21,807.68	23,821.64	28,099.90	28,149.64

"Our financial position can be seen from the Brotherhood's accounts hereto attached.

"There are 829 active Senior Chapters and 479 active Junior Chapters, a total of 1,308 Chapters, with a total membership of 12,674, of whom 10,885 paid quota since January 1, 1907.

"As an indication of the way in which the Brotherhood has been extended and of the continual life and business activity permeating it, attention is called to the fact that there has been an increase of more than fifty per cent during the year in the mail received at the National Office over any preceding year.

"The work of the Follow-Up Department has been carried on with very great earnestness. During the year 1,652 names were sent in to us, of whom 545 were names of young men in colleges. There were 2,950 letters written in having these men looked up, 497 reports were received and 314 of these reported men connected with the Church in their new homes."

The "Recommendations," had to do with the spiritual aspect of Brotherhood work. Stress was laid upon the reality of prayer and the importance of corporate communions. Assembly and chapter meetings should "be made more devotional and every effort should be made to make the devotions more earnest and more practical." "The extension of the Brotherhood requires a Chapter in every College and every Church School. We wish to be able to follow a boy from the time he enters school, through his school and college, keeping him enlisted still wherever he settles down to do his life work. For this department of the Brotherhood work also, we ask for a more active interest and more help from every member of the Brotherhood." The increasing circulation of *St. Andrew's Cross* was reported. Teaching by men in Sunday schools was commended. "The man who devotes his efforts to training a class of boys and working with them to increase the number of boys in the school is fulfilling his Rule of Service, and is laying deep and strong the foundations for the Brotherhood of the future." The suggestion of the Brotherhood in England of a world-wide call by the Brotherhood to special prayer during the last week of November next for the spread of the Kingdom was endorsed, with an admonition to "bring every male communicant to the Holy Communion on the First Sunday in Advent. Definite and systematic effort should be begun at once by every Chapter to arouse the interest and enlist the support of every confirmed man and boy, whether a member of the Brotherhood or not."

"The Brotherhood pleads for more leadership from the Bishops and clergy. While we insist more strongly than ever that the Brotherhood man himself must do the work of getting in touch with and bringing other men nearer, still we recognize as never before how unfitted and untrained we are for our high and holy work and how easily we become discouraged. We feel then that we have a right to look continually for spiritual support, sympathy, encouragement, training and leadership from those who have been placed over us for this very purpose. It is the part of our leaders to lead. They must inspire, encourage, and guide, but we must do the work."

DR. LLOYD'S ADDRESS.

The great address of the day was made by the Rev. Dr. ARTHUR S. LLOYD. It was on the subject, "The Call to the Ministry." Bishop Coleman of Delaware said the prayers at exactly twelve o'clock, and half an hour later Bishop Brewer of Montana dismissed the audience with the blessing. The morning session had suffered from the attractions of Washington, but at noon the delegates poured into the hall, and Dr. Lloyd faced a sea of faces. There was marked difference in the speaker's methods of address over the old ways before he went abroad. His thoughts were direct, and aimed at the subject every time, but his illustrations were as wide as the world, showing constantly what tremendous service his year's trip has been to him, and so to the Church and her missions. The enthusiasm that was sane, the personality that was impressive, the ideas that were sound and often tellingly put—all these it is impossible to convey. The address lasted only twenty minutes, but there was hardly a thinking man who heard but felt it was worth coming to Washington and to the Convention to hear and to feel.

It is a matter of time, said Dr. Lloyd, this being able to do things for God. Men select the things they think important, and leave out those they think can be left out. The world's work is

important. It must be done, as well as the saving of souls. God's Church is set up. It needs men. What do you say concerning the need? It is not a question how tired one is, nor whether one likes the work or not. He enumerated the advantages of working for God, and also some of the limitations from the world's point of view, and asked what right has a man to withhold gifts from God. No man ever yet felt called upon to rise in his place and explain or show cause why he is in the Sacred Ministry, but men are in position to show cause why they are not there. The call for men covers all of the cities to the Pacific Ocean. The country is filling up with people as ignorant of the Church as any to be found in China. Henry Clay said the nation is safe so long as it has the Constitution and the Book of Common Prayer. Does it know the former, and has it the latter? If not, what are Brotherhhood men doing to see that the nation is safe for the American people and for God?

Japan is wide awake. It has everything from outside, and it has it adjusted so beautifully, spread over so smoothly, that at first glance one thinks it has the whole of Western civilization. But Japan herself knows that much of the beauty of the present garment is on the outside only. Many wrong things from the West are being absorbed by the Japanese. Those who feel the responsibility most, and know most, are begging for men to come and teach them and their fellows. He urged Brotherhood men to go back home, and sitting down, have a heart to heart talk with God. What is true of Japan is true of all of the older civilizations. This is the call. What is our answer?

During his address there was occasional cheering, but often it seemed out of place, so intense was the interest, so much alive seemed the speaker's words.

SECTIONAL CONFERENCES.

This Convention had many more sectional conferences than usual, although some of them were conducted in the main hall, one following another at intervals of a few minutes. The entire afternoon of Friday was devoted to presentation of details of bringing men to Confirmation, conducting Bible classes, increasing the number of men at communions, hotel visiting, and half a dozen other kindred topics. One of the conferences for juniors was conducted by Mr. W. A. Haberstro, formerly of Buffalo, the new travelling secretary of the Brotherhood.

THE CORPORATE COMMUNION.

Following the great meeting of Friday night, Epiphany Church was filled on Saturday morning with men. The best of order prevailed. All those assisting in communicating the people were Bishops, and they included Bishops Jacob and Montgomery, visitors from England. So large were the numbers to receive that it was long after eight o'clock before the service was concluded.

As usual, this service, the climax of the Convention, was a wonder. Row after row of men knelt reverently before the altar. They were thoroughly reverent. They were engaged in no routine form. They realized that they were engaged in the most important part of the series of important duties and privileges.

"THE JOY OF SACRIFICE."

In the hall, half an hour later than usual, because of the time consumed at the celebration, Archbishop Nuttall spoke of the "Joy of Sacrifice." He declared that discussion of the theme is a religious blunder. Workers ought not to expect joy for sacrifice. To give up things for reward, even for joy, vitiates everything. It is not the Lord's way. When we forget ourselves, God remembers. He gave several applications, all calling for decisions between serving God or serving the world. As he concluded, the Bishop of London came down the aisle, accompanied by several Brotherhood leaders, with Mr. Silas McBee, Father Waggett, and others. The Bishop of London had been the guest of President Roosevelt, and the morning paper said he had failed to beat the President at tennis. He had spent the night at the White House, and later, on Saturday, was a member of the receiving party when a company of Brotherhood officials called by appointment upon the President. In conversation, Mr. Roosevelt expressed regret at being unable to speak at the Convention, and pleaded pressure of public business and his early departure from Washington.

A BUSINESS SESSION.

There was a short business session of the Brotherhood after the Bishop of London arrived. On the platform were the Bishop of St. Albans and others, and the Rev. Dr. Floyd W. Tomkins of Philadelphia made an extempore prayer. Following him, Father Waggett led in some devotions, the whole occupying nearly half an hour. Thanks to everybody who had helped to make the Washington Convention successful, not excepting the many visiting Bishops and clergy, were adopted, and Mr. George A. King of the English Brotherhood brought a laugh by quoting another as saying that the first President of the United States had thrown a sovereign across the Atlantic, and the present President has brought a Bishop back in the other direction. Mr. Davidson, of the Canadian Brotherhood, got the International Committee continued by resolution, and then Mr. Houghteling took the chair and an important business matter was attended to. The Bishop of London was an attentive listener, and it was generally understood that he was anxious to have this particular business transacted while he was present, because he comes with the desire to learn all he can about men's work in America, and to be able to report on his return to the other Bishops in England.

Mr. Robert H. Gardiner, president of the Brotherhood, read a resolution presented by Archbishop Nuttall of the West Indies, on which the Archbishop spoke later, referring to that part of the International Committee's report this year wherein the character and accomplishment of the Brotherhood are outlined, directing that the same committee communicate it to the Bishops, the clergy, and to as many active laymen as possible of the whole Anglican communion. The part described is as follows:

"This committee has carefully reviewed the objects, methods, and results of the Brotherhood work, and compared them with those of various other kindred organizations within our Church. As the outcome of this inquiry, it is deemed important to invite the attention of Bishops, clergy, and active laymen of our communion throughout the world. The special work of the Brotherhood is not superseded by any lay organization of a more inclusive character established in vigorously worked parishes, nor are its methods unsuitable in small parishes. A Brotherhood chapter is meant to constitute a central body, composed exclusively of devout and earnest workers in immediate contact with the clergyman of the parish, through whom he can strengthen and aid all other needful operations of clubs, guilds, Bible classes, and men's societies which are intended to reach, gather in, and help everybody; and in the smaller parishes the Brotherhood chapter can partially supply the need of and prepare the way for the establishment in due course of such other agencies.

"The Brotherhood has the high aim of banding together in every parish and mission throughout the world, earnest men of our communion who are willing to pray definitely and work systematically for the bringing of others to Christ. We now invite those who have not yet realized what these aims of the Brotherhood really are, and what results have already been attained where the Brotherhood is in effective operation, to consider its unique record for stability and adaptability for service, both in its own chosen sphere and also as an aid and stimulus to all other efforts among men for the spread of the Kingdom of Jesus Christ."

Archbishop Nuttall heartily endorsed it, and said that everywhere men in increasing numbers are offering themselves for active work. They wish to help others. Those who express this wish,

MOST REV. ENOS NUTTALL, D.D., ARCHBISHOP OF THE WEST INDIES.

and those who are to answer the inquiries of the men who express it, ought to understand what the Brotherhood of St. Andrew is, and how it works. It does not compete with other lay organizations of longer standing, nor of recent growth, but rather is it a central body or force in all parishes where established. There is no antagonism between this and other agencies, but this agency, this Brotherhood, cannot be merged, and it cannot be changed, without great loss. It is not to be changed, but it is to welcome all other agencies by its side, and to coöperate with them to the full extent of the ability which God gives it.

The resolution was adopted unanimously, as was also one which Mr. Hubert Carleton introduced immediately afterward, to the effect that the Brotherhood of St. Andrew sends greeting to the Church of England Men's Society for an abundant outpouring of the Holy Spirit upon it and upon all other societies of men in our Church having for their object the extension of Christ's Kingdom among men.

THE BISHOP OF LONDON SPEAKS.

For twenty minutes the Bishop of London gave the Brotherhood men whom he faced one of the greatest delights of the Convention, even of their lives. Small of stature, and spare of frame, he spoke with a clear voice that had a jolly note in it, and used a rather long

arm and long fingers to emphasize what he said. Not once, but a dozen times or more he made everybody laugh. He seemed unable to help saying bright things. One saw immediately what a tremendous grasp he has of men and things, and how wide has been his human experience. While there was much that was light, there was also much that was solid in what he said. He was never undignified in his humor. He was simply the speaker who realizes the power of points, and, as he said, there is a twin relationship between humor and pathos. When he referred to Mr. Houghteling's story about how he, the Bishop, had called him old St. Andrew, his face was a picture of good humor, but instantly he changed his expression and said a sound thing to the effect that a man's conscious influence is not to be compared with that which he exerts without realizing when or how he exerts it. He has followed the Brotherhood and its work closely, he said, and felt like greeting an old friend when finally he faced a Brotherhood Convention.

The Bishop's illustrations were now in London's East End, now in the city and about the mansion house, and a moment later in Belgravia and the West End. He said it is mere claptrap to say all the rich are bad and all the poor deserving. Then, interspersed with stories and bright phrases, he made the following six points about influence and how to exercise it:

1. A man must be true. He must never have anything up his sleeve. The moment he has, that moment he starts on the road to a loss of influence with his friend.

2. A man must be himself. He told how he had asked the Bishop of Washington how he signed his name: whether it is "Henry Washington"? The Bishop had replied that if he were so to sign his name the people would say he was putting on "frills." That is not the English expression; but London understood what Washington meant. A fellow must not put on frills, whether he live on the prairies or in Fulham Palace.

3. A man must have humor. He pitied the Scotchman sometimes, and had many times seen him fail to reach men because he went about doing so in a too sober way. A laugh turned to seriousness is an easy road to the heart of a man.

4. A man must have a serious purpose. The funny men soon play out. One must be in dead earnest, even if he does carry about with him, and ever have on tap, a stock of good stories.

5. A man must have sympathy. A message that has not a heart behind it goes a small way and does little service.

6. Finally, a man must have faith in what he does. He pities the unbeliever. There are some. But while we pity the doubter we must not let him rob us of faith in our cause. He traced the power of the men of faith in many lines, and said that a clear faith in Christ will yet change East London and all parts of the world that as yet know not Christ.

LATE SATURDAY SESSIONS.

The closing hours of Saturday were devoted to conferences on both senior and junior work, and on Saturday night, when another great audience was present, FATHER SILL and Mr. HUBERT CARLETON spoke on "The Boy and the Church."

BISHOP MONTGOMERY invited men to come to the Pan-Anglican Missionary Conference next year.

ARCHDEACON STUCK appealed for four laymen for Alaska; saying it is impossible to get clergy.

Weather was rainy and there were serious fears for the success of the Sunday functions, part of which were to be out of doors.

Luncheon was served daily by ladies of Washington, profits for the Bell Home for Children. It was well patronized and the place proved attractive as a rendezvous.

ELECTION OF THE COUNCIL.

The following were elected members of the National Council for the United States: James L. Houghteling, St. James', Chicago, Ill.; John E. Baird, Nativity, Philadelphia, Pa.; Edmund Billings, Good Shepherd, Boston, Mass.; William C. Sturgis, Grace Church, Colorado Springs, Colo.; J. C. Loomis, St. Andrew's, Louisville, Ky.; Samuel S. Nash, Calvary, Tarboro, N. C.; John W. Wood, St. George's, New York, N. Y.; H. C. Turnbull., Jr., St. John's, Waverly, Baltimore, Md.; Frank J. Weber, St. John's, Detroit, Mich.; Francis H. Holmes, St. Mark's, West Orange, N. J.; Robert H. Gardiner, Christ Church, Gardiner, Maine; H. R. Braden, St. Mark's, Berkeley, Cal.; W. A. Gallup, St. John's, North Adams, Mass.; H. D. W. English, Calvary, Pittsburgh, Pa.; E. C. Browne, All Saints', Omaha, Neb.; Mahlon N. Kline, Church of the Saviour, Philadelphia, Pa.; Courtenay Barber, Redeemer, Chicago, Ill.; E. C. Day, St. Peter's, Helena, Mont.; C. C. Payson, Our Saviour, Longwood, Mass.; Frank V. Whiting, Trinity Cathedral, Cleveland, Ohio; C. Ward Kemp, St. Mark's, Seattle, Washington; Robert S. Hart, Mt. Calvary, Baltimore, Md.; Bert T. Amos, Trinity, Washington, D. C.; A. M. Hadden, St. Thomas', New York, N. Y.; S. H. Riker, Lansingburgh, N. Y.; A. A. Talmage, St. Paul's pro-Cathedral, Los Angeles, Cal.; J. G. Bragaw, St. Peter's, Washington, N. C.; F. W. Rollins, St. Paul's, Concord, N. H.; T. K. Robinson, Christ Church, Vicksburg, Miss.; C. M. Lovsted, St. Andrew's Cathedral, Honolulu, Hawaii; A. L. Fellows, St. Mark's, Denver, Colo.; James H. Falconer, St. Matthew's, N. Y.; B. F. Finney, Christ Church, Savannah, Ga.; John M. Locke, Grace Church, Orange, N. J.; W. B. Dall, Grace, Brooklyn, N. Y.; E. H. Bonsall, St. Matthew's, Philadelphia, Pa.; William A. Cornelius, St. Stephen's, McKeesport, Pa.; George R. Robinson, Grace Church, Kirkwood, Mo.; Ivanhoe I. Huber, Trinity, Shamokin, Pa.; J. L. Houghteling, Jr., Christ Church, Winnetka, Ill.; Robert E. Anderson, Richmond, Va.; George T. Ballachey, St. Paul's, Buffalo, N. Y.; George H. Batchelor, Grace Church, Memphis, Tenn.; Edwin Belknap, St. Paul's, New Orleans, La.; W. B. Dent, St. Paul's, Washington, D. C.; E. A. Fusch, Christ Church, Nashville, Tenn.; A. A. McKecknie, St. John's, St. Paul, Minn.; J. H. Radtke, St. John's, Milwaukee, Wis.

SUNDAY.

[BY TELEGRAPH. SPECIAL DISPATCH TO THE LIVING CHURCH.]

WASHINGTON, D. C., Sept. 29.—Weather cleared during the night, and Sunday was an ideal autumn day. Morning services were held in all the Washington churches at nine-thirty. The charge to the Brotherhood was given by Archbishop Nuttall of the West Indies in Epiphany Church.

The Brotherhood men quite generally attended the laying of the Foundation Stone for the Cathedral [reported on another page] at noon.

On Sunday afternoon, in perfect weather, the Brotherhood out-door meeting on Mt. St. Alban was attended by ten thousand people. The Marine Band played for the singing of the vested choristers, numbering five hundred. Forty Bishops and many of the clergy were in line. Those taking part included the Bishops of St. Albans, Massachusetts, and others.

Bishop Satterlee accepted the gift of the pulpit from Canterbury, and the Bishop of London said prayers of consecration. Missionary hymns were sung with stirring effect by the great multitude. The speakers were Mr. JUSTICE BREWER and the BISHOP OF LONDON. The latter repeated points made earlier in the day about historic links, praised the Brotherhood for all it is doing and has done, and made four suggestions for development of its work along new lines. These suggestions were: first, work in prisons; second, settlements in which college men help; third, helping men discharged from prisons; and fourth, work among boys who have leadership of other boys. He thinks the junior department should be left largely to manage its own matters.

MR. JUSTICE BREWER.

The benediction was given by Bishop Tuttle.

To-night an immense audience in Continental Hall brought the Brotherhood Convention to a close. There were the usual impressive scenes attending the "after-meeting."

Mr. Gardiner was reëlected President, and Mr. Carleton, Secretary. The Forward Movement fund amounts to $12,000, and the Brotherhood, while needing more funds because more work is to be attempted next year, was declared to be in excellent financial shape.

In Epiphany Church the Bishop of London spoke for the third time to-day. He mentioned the Bible from the King, which he is to present to Bruton Church, and described the appropriateness of the gift.

No mention was made in Convention about where the Brotherhood is to meet next year.

Several pictures taken at the Convention will be reproduced and printed in next week's issue of THE LIVING CHURCH.

THE FIRST excellency peculiar to the Christian doctrine I believe to be this: that it assigneth a true, proper, and complete character or notice of God; complete, I mean, not absolutely, but in respect to our condition and capacity; such a notion as agreeth thoroughly with what the best reason dictateth, the works of nature declare, ancient tradition doth attest, and common experience doth intimate, concerning God; such a character as is apt to breed highest love and reverence in men's hearts towards Him, to engage them in the strictest practice of duty and obedience to Him. It ascribeth unto Him all conceivable perfections of nature in the highest degree; it asserteth unto Him all His due rights and prerogatives; it commendeth and justifieth to us all His actions and proceedings.—*Barrow.*

WOULD YOU keep up your authority in your family? You cannot do it better than by keeping up religion in your family. If ever a master of a family looks great, truly great, it is when he is going before his house in the service of God, and presiding among them in holy things. Then he shows himself worthy of double honor, when he teaches them the good knowledge of the Lord, and is their mouth to God in prayer, blessing them in the name of God.

Would you have your family relations comfortable, your affairs successful, and give an evidence of your professed subjection to the gospel of Christ? Would you live in God's fear, and die in His favor, and escape that curse which is entailed upon prayerless families? Let religion in the power of it have its due place, that is, the uppermost place in your houses.—*Matthew Henry.*

FOR PREVENTION OF JUVENILE CRIME

Chicago Men Discuss the Subject at a Dinner Last Week

PROGRESS IN DIOCESAN MISSIONS

W. T. S. Alumni Approve of the Ember Guild

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau
Chicago, Sept. 30, 1907

ON the evening of Thursday, September 26th, there was held an important gathering of the clergy and laymen of the city and suburbs at the Chicago Homes for Boys. Nearly all the city leading suburban parishes were represented, the total number present being about seventy. They were guests of members of the Church Club of the diocese who are interested in the Homes, and the dinner, which they discussed, was served at 7 o'clock. The menu was of especial interest, in that it included some fine corn and other vegetables raised by the boys of the Homes during their recent vacation on the farm near Muskegon, Michigan, where some fifty-five of these boys spent the entire summer. The after-dinner speaking was of an unusually high order, as the problem of the city boy is one which is arousing the deepest interest in Chicago, as elsewhere. The speakers were Bishop Anderson, the Rev. L. B. Hastings (director of the Homes); the Rev. Z. B. T. Phillips, rector of Trinity Church, Chicago; the Hon. Jesse Holdom, one of the deputies from Chicago to the General Convention; Mr. Henry Thurston, the chief probation officer of the Chicago Juvenile Court; and the Hon. Richard S. Tuthill, of Epiphany vestry, who is now for the second time the Judge of Chicago's Juvenile Court, and who was one of the originators of this notable plan for dealing with the deliquent and dependent children of a great city. Bishop Anderson said in part that the evening was planned to arouse the men of the diocese to the pressing needs of the Homes, and to the noble opportunity for good which the existence of this institution affords. There is a debt of $27,000 now resting on the Homes, which have been greatly enlarged in scope during the last two or three years. There is also much need of further improvements, in addition to the generous gifts which several individual donors have provided for furnishings and equipment during the past year. Two persons have offered to give $25,000 if the rest of the diocese will raise an additional $25,000, and from the great interest which has been created it now looks as though the rest of the diocese would be thoroughly ransacked for this much-needed sum. The addresses of the evening were filled with valuable data about this new kind of work among boys. Chief Probation Officer Thurston, of the Juvenile Court, said that the helpful influence of just such organizations as the Homes (and there are several of them in Chicago) had been clearly shown in the records of the Juvenile Court for the past three years. In 1895 there were about 4,000 children brought before the Court; in 1906, the number was reduced to about 3,700, and for the current year it looks as though the number would be reduced to only 3,000. Judge Tuthill spoke with great power and verve, for this especial kind of work has enlisted his time and thought for many years. He said that the old idea of treating the adult criminal from the standpoint of punishment alone was being abandoned as futile, and this new idea of saving the boys who would, if neglected, very likely become criminals, was proving to be the only possible solvent of the terrible problem of America's crime. He said that visitors from all parts of the world have come to Chicago within the past five or six years to investigate the Juvenile Court here, and that letters were even more frequent than visitors, showing a world-wide sense of responsibility for the children who are not well cared for at home, as crime is steadily on the increase.

The diocesan Board of Missions held its September meeting on the 20th of the month, at the Church Club rooms, with an unusually large attendance, especially of the leading laymen of the board. The new by-laws were presented by the Rev. S. B. Blunt, chairman of the special committee on by-laws, and were adopted. Special committees were appointed by the Bishop to investigate the prospects of two missions of the diocese, and progress was reported from various parts of the diocesan mission field. At Western Spring, property which originally belonged to the Quakers has been acquired for the use of the Church. At Blue Island, work has been begun, and services are now being regularly held. A new site has been selected for the removal of St. Matthew's Church, in the northern part of Evanston. The congregation of St. George's, Chicago (Grand Crossing), have begun to pay off the old debt which has for so many years encumbered their property. The diocesan Sunday School Commission was requested to undertake the detail work [illegible] for gathering an Advent Offering from the Sunday school children of the diocese, for the support of a general missionary [illegible] the Southern deanery of the diocese. The mission of St Simon's, at Sheridan Park, was encouraged by a vote of the Board to push its project of erecting a fine parish house at once, even though it should involve considerable indebtedness. The Rev. Z. B. T. Phillips, who spoke at the last diocesan convention of his hope that the sum of $25,000 for diocesan missions for the current year might be apportioned by a committee among the parishes and missions of the diocese, was appointed the chairman of a special committee to effect such an apportionment at once. All in all it was a very important and encouraging meeting of the Board of Diocesan Missions.

Thirty-two of the alumni of the Western Theological Seminary have by this date written that they are in favor of the preject of organizing the "Ember Guild" recently described in The Living Church by the Rev. E. J. Randall of St. Barnabas' Church, Chicago, and the Rev. W. S. Howard, of the diocese of Michigan City, who are among the originators of the plan. Many of these alumni have written to these priests, who are the committee on organization, with enthusiasm concerning this new movement, and several of the Chicago clergy who are not alumni of the seminary have also joined the guild. Though the guild is not to be formally organized until the next meeting of the seminary alumni, those who have thus signified their interest in the plan kept the recent Ember season during September according to the proposed schedule of services, meditations, and the consideration of possible candidates for Holy Orders among their parishioners.

REV. ALFRED W. GRIFFEN, RECTOR-ELECT OF ST. PETER'S, CHICAGO.

On the Feast of St. Michael and All Angels, our mission of St. Michael's, at Berwyn, the Rev. C. E. Taylor, priest-in-charge, held its annual festival. A new pipe organ has lately been purchased by this growing congregation, and was used for the first time on this feast day.

On the first day of October, at Grace Church, Chillicothe, Missouri, in the diocese of Kansas City, the Rev. Erle Homer Merriman, who was for three years the assistant at Epiphany Church, and who has lately become rector of Grace Church, Hinsdale, in this diocese, and Miss Blanche Sherman, of Chillicothe, were joined together in Holy Matrimony. The bride, a former member of the parish, is one of the most brilliant young pianists in America, having made her debut with the Theodore Thomas Orchestra in the Auditorium, Chicago, some two years ago. The attractive rectory at Hinsdale is being in part furnished by the parishioners by means of wedding gifts, and many members of the Church of the Epiphany, with others, have also sent in their gifts.

At this writing the contributions of the men and boys of the diocese of Chicago to the M. T. O. have reached about $6,000, and the "birthday" offerings of the Chicago branch of the Woman's Auxiliary for the United Offering to be presented at Richmond have reached about $5,100. The M. T. O. gifts came for the most part, in comparatively small sums, from many contributors, there being but one $1,000 offering, and the total thus represents a widespread interest. The United Offering total of $5,100 or more is a source of great satisfaction to the diocesan officers of the Auxiliary, for it is fully $2,200 more than the total of three years ago, and it has exceeded the sum which the diocesan president has asked for from the 2,000 or more women whose names are in Chicago's "birthday book" of the United Offering.

About fifty of the Brotherhood men and boys from Chicago went to the Washington Convention of the Brotherhood of St. Andrew, and there was a very general representation from the various local chapters. Some of the diocesan clergy also went to the Convention, among them the Rev. H. L. Cawthorne, whose people presented him with the ticket and arranged that he should have the pleasure of going thus to Washington. His

altar guild presented him with a handsome white stole during the week before the Convention.

On Monday afternoon, September 30th, at 1 o'clock, two Pullman cars, filled with Church people from Chicago and points further west, started over the C. and O. R. R. for the General Convention at Richmond. All of the delegates, both clerical and lay, were able to attend the Convention, and a number of the members of the Woman's Auxiliary, including some of the diocesan officers, also accompanied the party.

On the 19th of September Waterman Hall, the diocesan school for girls, at Sycamore, Illinois, reopened for the fall term, with only four vacancies in the boarding department. The registration of new pupils so far is the largest in five years past, being seven more than last year. This is the nineteenth year of this very successful school's existence, and the Rev. Dr. B. F. Fleetwood has been rector since the school was founded.

Tertius.

WHAT WILL BE THE TEACHING OF THE EPISCOPAL CHURCH WITH REGARD TO MARRIAGE?

By the Rev. William McGarvey, D.D.

IT is to be hoped that the minds of the delegates to the General Convention will not be blinded to the real issue that is before them in the divorce question. They are being told that the canon framed by the last Convention is working admirably, and that the marriage of divorcees has practically ceased in the Church. This cessation, it would seem, is not because of any increased conviction of the sacredness of marriage, but because the divorcees during the past three years have not been able to brook the twelve months' delay required by the canon. As a matter of fact, however, most divorcees do wait a year or two; if for no other reason, at least for the sake of just taking breath and looking around. Now when these "innocent" divorcees, at present in a state of waiting, are ready for another venture, what is there in the present canon to hinder them from obtaining the Church's fullest benediction on their second marriage, the first spouse being still in the flesh? There is absolutely nothing. Quite the contrary; the underlying principles of the canon give them every encouragement to proceed. Nay, more, a man may be divorced twice and thrice, and if each time he is "the innocent party," he may obtain the Church's solemnization of still another marriage.

Let the implied principles, upon which the exception and proviso of the canon rest, be carefully considered. The canon takes it for granted:

(*a*) That Christian marriage is dissoluble;

(*b*) That adultery in either the man or woman dissolves the matrimonial bond;

(*c*) That the "innocent party," whether the man or the woman, is free to avail himself or herself of the opportunity of release afforded by the sin of the other party;

(*d*) That application by "the innocent party" for divorce *a vinculo* is a perfectly allowable proceeding;

(*e*) That "the innocent party" may validly contract a second marriage, although the first husband or wife is still alive;

(*f*) That the ministers of the Church may fittingly officiate at and bless these marriages in the name of the Holy Trinity; no minister, however, is compelled to officiate against his will, although, apparently, the Church knows of no worthy scruple concerning the same;

(*g*) That "the innocent party," so divorced and remarried, may be a communicant in good standing in the Church.

These are the doctrinal principles which are clearly assumed by the canon.

Consider some of the practical workings of the canon. A parishioner has divorced her husband for adultery; she has obtained the Bishop's judgment that her case "conforms to the requirements of this canon"; all things are now ready, and the rector is asked to officiate at the so-called marriage. He, being old-fashioned enough to believe still in the doctrine of marriage set forth in the Prayer Book, flatly refuses. But his up-to-date assistant has no such "narrow" prejudices; he stands ready to officiate with smiles and blessings, and to receive the wages of unrighteousness. The rector may forbid the use of the church, but he has no authority to restrain the assistant from doing as he lists.

But the assistant may be as "narrow-minded" as his rector. He likewise may refuse to have any part in the adulterous performance. In that case the "innocent" lady may turn to the Bishop who has declared that her case "conforms to the requirements of the canon." If the Bishop be so minded—and there are not lacking Bishops who have been, and would be, so minded—the lady may have a pontifical blessing on the "marriage" which her parochial clergy had declared to be mortal sin. Or, if the Bishop does not himself officiate, he no doubt would feel no hesitation to suggest the name of a priest who would be glad to oblige this "innocent party."

The "innocent" lady with her new husband returns to her parish church. On the next Sunday morning she presents herself at the rail to receive the Sacrament. What can the scandalized clergy legally do to save the Sacrament from what they regard as profanation? Absolutely nothing. If they refuse to communicate her, they lay themselves open to ecclesiastical discipline for depriving her of the Sacrament when, by the law of the Church, she had *a perfect right* to be communicated. More than that, they make themselves liable to prosecution in the civil courts for publicly defaming the character of a person who had in every point conformed to the canon law, and was regarded by her Church as an "innocent party."

Now such a case is perfectly possible under our canon, and has actually occurred, and that more than once. It illustrates how wide is the liberty which is allowed amongst us by our present law. And let it be remembered that the clergy are free to avail themselves of the same liberty. A priest may divorce his wife, and, if he be "the innocent party," he may contract another alliance. He may marry a divorced woman, and, provided she be "the innocent party," his canonical status cannot be affected.

The above is what the Episcopal Church teaches and allows by her present canon law, and no one with any intelligence can deny it. Such teaching is, of course, clean contrary to the explicit statements of the Prayer Book. But, if that canon is reaffirmed by the present Convention, it will be simply useless for anyone to go on asserting that the Episcopal Church still believes that marriage is indissoluble, or that she forbids her children to resort to the divorce courts. This is the issue which is before the Convention. It is not merely the question as to what is the best means to safeguard the social order. But the real question is, whether this Church shall be true to the traditional faith with regard to Christian marriage handed down to her by the Church of England; or whether she will definitely take her stand as rejecting that faith as a worn-out theory, so that from henceforth the high-sounding phrases of our marriage office must be regarded as so much meaningless verbiage, the echoes of a faith which has passed away.

Which shall stand: the teaching of the Prayer Book, or the teaching of the canon?

"JUDGE NOT."

By Marie J. Bois.

TWICE this week the much needed warning has come home to the heart which did judge, though the tongue kept silent. Who are we that we should judge? We may pride ourselves on our great understanding of human nature; we may think that such or such an exterior surely denotes a mind inferior to what we fondly imagine ours to be; but the solemn warning sounds: Judge not, and ye shall not be judged.

And what mistakes we can make we do make when we pass judgment over others. How kind and thoughtful does the man prove to be whom we thought bent only on pleasure-seeking! If by chance he opens the door to us, if he gives us a glimpse of the real man, how great often, will our astonishment be; how ashamed of ourselves we shall feel because of our hasty judgment—and mind, not a word may have passed our lips; before men we are blameless, but before Him to whom we pray: Try me, O Lord, and seek the ground of my heart; prove me, and examine my thoughts. Look well if there be any way of wickedness in me—before Him?—the heart knoweth its own bitterness. Humbled by the first discovery, it truly asks to be *tried* and *examined*. The searching light of God's truth penetrates its hidden recesses. A second mistake in judgment is brought to view. This time it may be a woman whom we thought something of a butterfly, and in whom we find aspirations toward something higher, nobler than we would have given her credit for. And so the list grows, until we cry out in anguish: "I have sinned, I have judged others; forgive and mete not out to me the measure I would have meted out to them."

SERMONS TO HIMSELF.

By an Up-to-Date Parson.

X.—On God's tests of success.

THIS is to be the last sermon in the course which I have been preaching to myself during Lent, and to be quite honest, I am glad of it: but if the moral uplift of my auto-centric eloquence is proportioned to the disquieting effect it has had on me, or rather on my conscience, I certainly ought to have profited by it. I am going to try to take my own advice, and "take something home with me," and "try to live it out between Sundays."

I suppose that I ought to feel depressed this morning. I offered myself to Mrs. Wardwell-Johnson last night, and I was declined with thanks. She said that she was altogether too fond of me to marry me and spoil a brilliant clerical career by hampering me with a worldly wife. She felt that she must try to reconcile herself to the more humble lot of an admirer from a distance, while I soared beyond her, as it were, in exalted paths where her faltering footsteps could not follow. She also said that if she married me, she would have to try to live up to the high ideals I so eloquently set forth in the pulpit, and as a sharer of my humble estate, she would feel obliged to devote all her money to charity, turn her investments over to some orphan asylum, and compel herself to live within my income; and she did not feel prepared for such heroic measures just yet, and she really did not think that I did.

She certainly is quite right about that. What queer inferences people will draw from "the ideals I set forth in the pulpit!" I never meant anything of the sort.

I suppose that she thought she suspected a mercenary motive on my part, and that she was having some amusement at my expense. At any rate she distinctly implied that she understood me better than I understood myself, and that my heart really belonged to a clever young woman who embroidered beautiful colored stoles, who would make me a very sweet and companionable wife; and she said that she would be charmed to dance at my wedding.

Now the queer part of it all is, that I suspect that she is quite right about it. At any rate I certainly felt a sensation of distinct relief when she refused me, humiliating as this acknowledgment ought to be. I shall be ashamed to look Mildred in the face again after this; but I am going to turn over a new leaf, and perhaps some day I may be worthy of her love.

The fact is that I have been haunted lately by a very disagreeable suspicion which I have hesitated to put into words because it is so disconcerting; but I am afraid that I must face it down if I am ever to get rid of it. I have been wondering if I am what you would call a success, or rather if my ministerial work has been really successful. Six weeks ago it would not have occurred to me to question the matter at all, because you see I am generally known as a prominent and popular parson, and a wide-awake hustler. My methods are very up-to-date, I have a good congregation, and generally large Confirmation classes, and a most elaborately organized parish system for various forms of philanthropic work. I have had more than one finger in all sorts of movements for civic or municipal reform, and have been chairman of innumerable committees.

Surely in face of all this, it would seem absurd to question the fact of my ministerial success; and yet I am not so sure about it as I was at the beginning of Lent. It is a terrible thing to work hard for years, and build up a structure of your own design, only to find in the end that your foundation is cracked, your walls out of plumb, and the whole thing beyond repair. I hope it is not as bad as that with me.

You see that several things have occurred of late which set me thinking; and when you once acquire a disagreeable suspicion, it is astonishing how quickly facts will begin to flock from all four points of the compass on purpose to confirm it. Perhaps I am getting a bit morbid about it, and am in danger of doing myself a serious injustice, and so a quiet review of the situation will serve to clear the air and do me good.

To begin with, I have been giving a course of lectures on "What German Rationalism has done to Clear the Bible of Superstition"; and I thought that the addresses were both clever and helpful to the rising generation, which simply will not be satisfied to accept blindly the old biblical myths. My Unitarian friend, Doctor Smallwood, and the president of the Ethical Culture Society, were present at different lectures, and they both said I was certainly doing a laudable work. But Wednesday night, my senior warden came to see me, and said that it was all nonsense to assume that the average busy man in my congregation knew anything or cared anything about the problems of the higher rationalistic criticism; and it was a sheer waste of time to lecture about them; and that at best it was a matter for experts to handle, and I was not an expert by any means, judging from what I said, and it was evident that I was not even familiar with the best critical scholarship bearing on the matter, and I accomplished nothing but to give the impression that I had lost my faith in the Bible. The old man handled me without gloves, and I grew somewhat rebellious under the stress of his remarks. However, the whole matter would have been soon forgotten, if I had not made a really shocking discovery. Henry Mountrose, who is a dear friend of mine, and one of my vestry, has not been to church in some time, and so I called on him last night to see what was the matter.

He said that he has been listening to my lectures with a rather painful interest, and had concluded that if I was right (and he had no reason to doubt my word), there was no place for a revelation of any sort, and agnosticism was really the only solution of the great problem. Of course I tried to show him how shocked and grieved I was, and how mistaken he was; but he only replied that I naturally shrank from the logical conclusions of my own premises, whereas he felt obliged to push them through to their logical end, and he now felt that he must withdraw from the Church to save himself from hypocrisy. He assured me that he did not blame me in the least, and that he felt very bitterly chagrined about the loss of his faith, especially as he had three promising boys to bring up, and their mother was dead: but he insisted that he must keep his self-respect at any cost, as he had not much left but that, and he could no longer say the Creed.

Naturally I was horrified, and expressed my profound sorrow, and said that he had utterly misunderstood my position; and to this he replied that the position of a man in the pulpit should not be capable of being misunderstood about vital matters, and he did not think that the real trend of my teaching was so very obscure, as only the Sunday before, his boy Jim, who was thirteen years old, came home from church and remarked casually that he guessed he wouldn't read his Bible any more.

I went home, sick at heart, really frightened at what I had done. It certainly was an awful revelation to me. I suppose, now I think of it, that I have made some rather radical statements in the pulpit, but that was only to set people thinking, and to shock them out of their indifference; and I am sure that I never meant to have them take me too literally. No, certainly not.

Then there is another matter which makes me awfully anxious. My congregation is usually very good; but if I am away from home on a vacation, the congregation dwindles frightfully. Can it be that I have never taught my people to love the Church for its own sake? Have I never taught them the obligation and privilege of worship in the House of God? Moreover, the great bulk of the congregation is composed of transients, "floaters," strangers, who come more or less out of curiosity, and seldom identify themselves with the parish, or contribute much to its support, or care very much about their own salvation. I do not wish to flatter myself unduly, but I have a very uncomfortable suspicion that if I were to leave, the parish would go to pieces, because I have managed to attach people to myself rather than to the Church, or, dare I say it, to our Lord. Viewed in this light, my so-called "popularity" has a strong flavor of disloyalty in it which makes me shudder. Then, too, though I have had large Confirmation classes, somehow they seem to melt away, and I lose track of most of them; at any rate they seldom come to receive the Communion. Can it be that I neglected to prepare them properly?

Father Longwood, over at St. Alban's, seems to be in great demand, and is constantly visiting his sick parishioners, and hears a great many confessions, though you seldom see him at a meeting of the Psychic Science Society, or the Ethical Culture Club. Somehow my sick parishioners do not seem to be very anxious to have me visit them, and I can hardly imagine anyone volunteering to make me his confessor. Of course I don't believe in all this High Church nonsense, but I cannot help feeling that this may indicate some serious defect in my clerical make-up. Surely if a priest does not win the confidence of his suffering, sorrowful, sinning parishioners, there must be something vitally wrong somewhere; and any serious minded person ought to be in demand among the poor and at the bedsides of the sick and dying. I am afraid that I must admit with chagrin and sorrow that I am really more in demand at a fashionable

dinner, or at the Browning Club, and that it is much pleasanter to spend the evening with a good cigar and a good story in my study, than it is to spend it watching by the bed of some miserable consumptive victim of the tenement system.

No, William, I am much afraid that you are not quite as successful in the best sense of the word as I have always thought that you were. Yes, you are down again, way, way down. This time you seem to have struck rock bottom of discouragement, but after all, this may be a rather wholesome experience for you. At any rate you have this for your comfort; if things have gone wrong, the first step in setting them right is a thorough and humble realization of the facts of the case, no matter how depressing such facts may be. You imagine, William, that you have grown bitter and pessimistic, and you feel that the outlook for the Christian ministry in these days is very dark; that men have lost their respect for it, and candidates for Holy Orders are constantly decreasing, and the hearts of men have grown hard and cold.

Is it not the part of wisdom to try to discover just how far the ministry itself is responsible for these things? Surely as long as sin, sorrow, and death persist, the world must continue to need and demand some light in its darkness, some strength in its weakness, and some pardon for its sin. The old-fashioned Gospel of Jesus Christ has not lost its power, or outlived its usefulness. The ministry of the Church has not yet forfeited the credentials of its divine commission, or the abiding presence and power of Him who promised to be with it every day unto the end of the world. The Church is still the Body of Christ, and the pillar and ground of Truth.

You are not a pessimist because you are beginning to feel in yourself and in the Church at large the pressure of certain evils which are harmful. Your Lord Himself foretold the coming of these things. But you would be a pessimist if you for one single moment admitted that these things are invincible, or if you settled down and relaxed your effort to overcome them. You see that discouragement is after all but a subtle species of infidelity, for the final success of the Church depends neither on your wisdom, nor your cleverness and strength. God is not so straitened in His resources that He must fall back upon you to save His Church from failure. He allows you to serve Him in the priesthood, not because He needs you, but merely as a most inestimable privilege conferred upon you; and if in any way He seems to need you, it is only through the infinite condescension of His love that He makes you in any way, or any degree, necessary to the accomplishment of His divine will.

Now you have been thinking about the question of ministerial success and failure; but are you sure that you know just what God's tests of success really are? The world measures success by things which can be seen, and heard, and weighed, and measured, and rated in Bradstreet, and listed in the stock market, and tabulated in parish annuals. Abundant pew rents, large congregations, large Confirmation classes, pulpit eloquence, personal social popularity, these things are supposed to be vital tests of ministerial success; and yet in one sense God does not care an atom for these things, except, and only in so far as they are the natural and necessary fruits of something else of most supreme importance; and that is humble, faithful obedience to your duty as a priest. It is yours to live as the Lord bids a priest live; to do what He tells you to do, and to teach what He gives you to teach through the Faith of the Church; and you have nothing whatever to do with results; you are not concerned with them at all. From a worldly standpoint a priest may produce astonishing results, and be rated as a great success, while in the sight of God he is a most distinct failure. On the other hand, in the sight of the world a humble priest may seem to have failed most miserably, while God sees rich spiritual results as the fruitage of his labor in the hearts of a few, his spiritual children.

So it comes to this: The vital element of spiritual success is, first of all, thorough personal consecration to the service of the Lord Christ. Other things are vastly important; education, breeding, refinement of feeling, the gift of sympathy, systematic study, and work; but underneath all these things there must be the vital element of humble personal piety and devotion, a profound sense of vocation to the priestly life, and a realization of the responsibility involved in such vocation; and then surely we must add, a real, evident sense of the true happiness and spiritual peace which a priestly vocation makes possible.

If priests belittle their message, deny the supernatural, secularize their office, compromise with worldly habits and ideals, why should any young man care to study for Holy Orders? If to be a priest involves self-denial, why should we expect young men to be inspired with the dignity of the office when the teaching and lives of the priests they meet every day make no appeal to the heroic element of their souls, and never suggest the fact that the true priest lives consciously and happily in touch with a great Kingdom of Truth, and Grace, and Beauty, which is as dear to him as life itself?

Granted that the commercial spirit seems to dominate all phases of modern life, and that from a merely commercial standpoint a man must be a fool or a saint who decides to study for Holy Orders, surely we cannot admit that all men are sordid and mercenary in their ambitions, and that the Holy Spirit is powerless to draw men to share the high priesthood of their Lord. May it not be that priests themselves often fail to show by their own lives what priesthood really means?

And then again, as long as some Bishops admit to Holy Orders half educated, underbred men, lacking in spiritual devotion, and handicapped by personal eccentricities and faddishness, such Bishops help to bring contempt upon the priesthood, and make the office undesirable. Granted that the Church needs men very much, and that her missionary work is sorely crippled for lack of them, surely the dignity and sanctity of the priestly office forbids the admission of men who are manifestly unfit for it, no matter what the need may be. The average layman must be pardoned if he fails to catch any clear vision of the divine priestly ideal, when the priest to whose ministrations he is obliged to submit, is ill-bred, eccentric, selfish, worldly, half educated, and lacking in plain common sense.

Granted that humble personal devotion is the very first essential element of success, certainly the more superficial graces of mind and heart are not to be despised; and in these days a priest cannot shelter his foibles under the privilege of his class. He must take his chances with other men, and make his way largely by virtue of his personal qualities. He has no cause whatever to complain if he fails to hold or win the allegiance of men when he himself is personally at fault; when he is eccentric, or effeminate, when he does not respect his office, or when he has no definite message, or positive, clear-cut convictions of his own.

On the other hand, the life and teaching and personal influence of a devout priest with large gifts of sympathy and common sense, is a tremendous power in any community, not merely to inspire men with high spiritual ideals, but also to draw them to share that office and work which is certainly the most blessed of all vocations, the office of a priest in the Church of God.

[The End.]

"THROUGH THE IGNORANCE THAT IS IN THEM."

For the Nineteenth Sunday after Trinity.

Blind children that we are; We cannot see
While here, the best of anything.
We cannot see the source of life, nor life's true knell.
We only see the shadow of the real, the empty shell
Which death has left from his deep sting.

We cannot see the angel hands which build
And paint the flowers. We cannot see
The strivings after good, the patient hours in pain,
Nor prayers, unselfish, strong, and true, which heavenward leap, and gain
Eternal good. The things we see
Are temporal; the hidden things eternal be.

S. Wilson Moran.

Madison, Wis., September 27.—At the first convocation of the year at the University of Wisconsin President Van Hise rapped the college aristocrat in no indefinite terms. He said:

"It can certainly be predicted that twenty-five years hence a large proportion of those students who are now waiting on tables will occupy higher positions of honor and trust than those who consider themselves the aristocracy of the university. The necessity of earning a livelihood while pursuing a college course develops the energy and resourcefulness necessary to success in life. It is my hope that a spirit of democracy be maintained throughout the university. I wish to appeal to the older and more fortunate to make easier the duties of the less fortunate."

"Deliverance from evil" is a petition of indefinite extent, and is closely connected with that which precedes it. God cannot "lead us into temptation," but His Providence may lead us into situations which, acting on the corruption of our hearts, may eventually produce the evil we deprecate. *More.*

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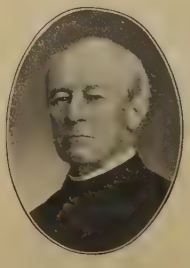

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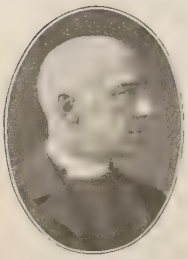

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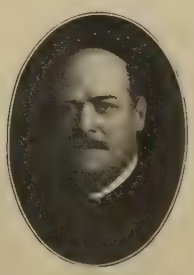

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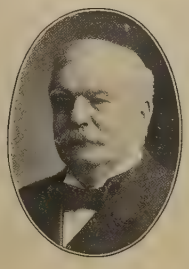

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ACHAN'S SIN AND ITS CONSEQUENCES.

Catechism: XVI. "Parts." Text: Num. xxxii., "Be sure, etc." Scripture: Josh. vii. 1, 6, 10-26.

FOR THE TWENTIETH SUNDAY AFTER TRINITY.

IT will be necessary to review the story of the taking of Jericho. By the help of the Lord they had been enabled to do that which they could not possibly have done without His help. He had given the directions, and they, by obeying these directions, had done the "impossible." But among the conditions required for the taking of the city was the devoting of all the silver, gold, brass, and iron found in the city to the sanctuary of the Lord, and the destruction of the rest of the spoil (Josh. vi. 17-19, 24). God had a right to ask this, not only as an act of obedience, but since it was only by His power that they were enabled to take the city, all that was taken rightly belonged to Him. The sequel shows that He was intending to give them all the spoils of the next city to be taken. They had been told nothing of that, but God is generous, and, in return for that which He asks, He is sure to give back more than we can ever give. See also the general command given in Deut. vii. 23-26.

This command as to the disposition of the spoil was kept, except in the case of the one man, Achan. As he was in the fallen city and alone, he saw the wedge of gold, the silver, and the beautiful garment made in Babylon. There was no one present but himself. He was tempted to take it for himself; he coveted it. And then the sin was done. He took the things home to his tent and hid them. He thought that no one had knowledge of his deed. And no human being had. But he had left God out of the reckoning. It was God's command which had been disobeyed, and God had knowledge of what he had done. It is this part of the story which gives one of the great lessons to be taught in all grades. *We can do nothing without the knowledge of God. There is no sin which is secret to Him.*

But although God knew of the sin, He did nothing to Achan. He had asked for this act of obedience on the part of all the people. This man had been the cause of the failure; but the whole nation had to suffer because of the results of his sin. God had given His help on this condition, and when this condition was broken, He could not help them longer. Accordingly, the disaster at Ai followed. With God's help they had been able to do the impossible; without His help they could not do what seemed easily possible. There are two lessons which may be brought out here. In the first place, there is our own responsibility as members of the Church. We are baptized into the Body of Christ. Therefore when we fall into sin, the whole body suffers and must suffer as a consequence. When a boy is arrested for a crime, his own family and especially his mother and father suffer more than he does. In the same way, the whole Church is hindered and paralyzed by the unfaithfulness of its members. When we are tempted to neglect the duty God has laid upon us as members of His Church, let us remember that we cannot confine the result of our sin to ourselves. And in the second place, the story points us to the place to look for the cause of failure. The work laid upon us as members of the Church is work which God would have done. God wished them to take Ai, but He could not help them under the circumstances. When we fail, it is our own fault. The Church is mighty and cannot be stayed when it fulfils the laws of its life and strength. Failing these, it has no power. Joshua made this very mistake. He recognized the fact that God was not with them in the fight, and he seemingly thought that God had deserted them without a cause.

The revelation of the sin and the sinner to Joshua and the elders is an interesting story to tell. Imagine the feelings of Achan as he saw the preparations for the trial; and as he saw the lot coming slowly and surely his way. And draw this lesson: secret sins cannot long be hidden, even from men. The shifting eye betrays the boy who has lost his own self-respect by deceit. The mouth and the face soon begin to make a record of secret indulgences in sin. Or if the sinner is not actually betrayed by the face, the sin gets such control of him that sooner or later he is found out. At the same time, make it clear that the wrong is not in being found out. The police court can punish only those sinners that are found out. God brings every work to judgment whether it has been secret and unknown to men or not.

Achan's sin brought destruction upon his whole family. Perhaps they knew of his hidden spoil and so were sharers in his guilt. But I would rather think that they did not know of it. Achan thought that he alone had sinned, and he alone knew of it and he alone would bear the consequences. That is the awful mistake of the sinner, as already indicated. We can do neither good nor evil and have all the consequences come to us. We are helped by the good things good men have done both in the present and in the past. And we suffer for the sins that are around us. Innocent children suffer for the sin of the drunkard. Achan's family are not alone in having their lives wiped out for no sin of their own. On the other hand, many lives are saved every year by the good which is done by others. All this is a law of life, and in it lies one of the strongest reasons which can be given why we should lend our help to the Church, which builds and seeks to save.

The story of Achan and his sin has more than an historical interest. It is easy for us to do just what Achan did. God asks of those who work with Him, certain definite things. He asks us for a certain portion of our time; one day in seven belongs to Him. He asks for a definite part of our income; one-tenth of what we acquire belongs to Him. These things we have no right to withhold. No one but God holds us to account for them. We may keep them and hide them and no one be the wiser. But God will know; and we may be sure that the result will be affected by what we do. Here is an opportunity for the teacher to talk plainly about what God expects of His children. He gives us everything. He calls us to something so much better than what we are asked to give up that they are not worthy of being mentioned together. But He does ask for the giving of these things. Nothing worth having may be obtained without the sacrifice, the giving up of something else less valuable. If a new generation could be trained up to do fully and without stint their whole duty in just the two things of keeping the Lord's Day and the giving of tithes, the world would be turned upside down by the work that would be possible. The offer of Mal. iii. 8-12 may still be accepted.

And then in conclusion, let the teacher, as he is able, speak of the larger gift for which the Saviour asks. He makes a demand more absolute than that made by any other master. He asks us for ourselves. He would have us devote our whole selves to Him. He makes it an offer of a new life. Let the old life die; live in Him a new one. Not a mere tenth of what we have is asked for; he calls *us*. What we are is the great thing. And that is something that endures after death; and so it comes to pass that while he asks us to give up ourselves, He gives in return an eternal life, which can be had in no other way.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

THE CHALLENGED RIGHT TO A SEAT IN THE HOUSE OF DEPUTIES.

To the Editor of The Living Church:

PERMIT me to say a few words in answer to your correspondent, the Rev. John H. Melish. How any one can make the rubric at the end of the Confirmation office mean one thing for the loyal children of the Church and another thing for outsiders is more than I can understand. The custom and rule of the Holy Catholic Church throughout the ages has been the laying on of the Bishop's hands. Persons are not made communicants in any other way. Those who wish to become communicants of the Church in any other way than by the laying on of the Bishop's hands are somewhat like Naaman the Syrian. We want the blessings, but we do not like the means we have to use to get them. Let us in some other way.

The rubric at the end of the Confirmation office is clear enough. It reads "be confirmed," not "confirm the baptismal

vows." Is not Confirmation something more than confirming the baptismal vows? Is not the Holy Ghost given in some special sense by the laying on of the Bishop's hands? (Acts viii. 14-18 and xix. 1-7.) Those on whom the Apostles laid their hands had professed Christ and the Resurrection joyfully and some even preached those things after their baptism and before the laying on of the Apostles' hands. Why are those who have reached the age of discretion before being baptized required to be confirmed? Adult Baptism, page 265, When baptized these make a public profession of their belief in Jesus Christ.

Because a man has been permitted to receive the Holy Communion a number of times while he is unconfirmed does not make him a communicant of the Church any more than it makes a foreigner a citizen of the United States because he has been permitted, by some politician, to vote without being naturalized. I am, Yours very truly,

George Edward Wharton.

Walsenburg, Col., September 23, 1907.

FOR THE EXTENSION OF THE MINISTRY.

To the Editor of The Living Church:

SEEING an account in your issue of September 14th of a movement among the alumni of the Western Theological Seminary for the formation of an Ember Guild for the Extension of the Ministry, it has occurred to us that you and your readers might be interested to know of a movement similar in its aim which had its inception at about the same time in one of the seminaries of the East.

The William Bacon Stevens Chapter (Philadelphia Divinity School) of the Church Students' Missionary Association has made a practice for several years of holding special missionary services in the various Philadelphia churches. Last year the committee in charge of these services tried to have the call to the work in the missionary fields of the Church especially presented to the young men of the parishes in which such services were held. As a result of the report of the committee on the year's work, it was decided to start a movement for the systematic presentation of the call to the ministry to the young men of the Church through the chapters of the Brotherhood of St. Andrew and other Church organizations. The coöperation of a number of the Philadelphia clergy was asked, and a circular was addressed to the clergy of the diocese, asking if they would be interested in such a movement. Favorable replies were received from about 50 per cent. of those to whom the circular was addressed. The Bishop of the diocese is very much interested and the assembly room of the Church House has been offered for the meeting of the clergy of the diocese, which has been called for Monday, September 30th.

The meeting is to be addressed by Bishop Webb of Milwaukee, Bishop Whitaker of Pennsylvania, Dean Groton of the Philadelphia Divinity School; Rev. Simeon C. Hill, chaplain of the Philadelphia Local Assembly, Brotherhood of St. Andrew; Rev. Floyd W. Tomkins, rector of the Church of the Holy Trinity; Rev. Nathaniel S. Thomas, rector of the Church of the Holy Apostles. H. S. Paynter,

Philadelphia, September 23, 1907. '09, *P. D. S.*

WHY YOUNG MEN DO NOT SEEK THE SACRED MINISTRY.

To the Editor of The Living Church:

AS touching the mental and numerical paucity of candidates for Holy Orders, more than one of your correspondents under the above heading seems anxious to foist the blame on the episcopate. This is a flagrantly gross injustice.

In your issue of September 21st, a correspondent, who in the last paragraph of his letter says, "Let us be done with calling names and imputing motives," asks the question: "Are Bishops really Fathers in God to their clergy, feeling responsible for their promotion and welfare?"

Now, sir, with the exception of his own candidates and ordinands, a Bishop cannot, from the nature of the case, be responsible for the "promotion and welfare" of the rank and file of the clergy of his diocese.

Oftentimes an incompetent man is called to a parish by an equally incompetent vestry. The Bishop knows the exact position, scents catastrophe afar (often not very far), but is constrained against his better judgment to receive the priest into his diocese. Is the Bishop of the diocese, I ask you, to be held responsible for results emanating from such, at present, irremediable conditions?

When a priest, albeit earnest and eminently pious, has proved himself unable to cope with certain conditions in a particular parish, and is obliged to relinquish it, is the Bishop to be accused of depriving the priest of his cure without making any adequate provision for his support? And because, in the nick of time, a Bishop steps in and saves a parish from entire disintegration, is he to be accused of siding with the laity for "policy's sake" to the detriment and disparagement of the priest?

And in the same connection: how many priests there are who, being out of a position, expect the Bishop to find them one, or not finding their present work altogether congenial and quite to their taste, immediately look to the Bishop to create some sphere of labor more suited to their special talents and peculiar facilities.

The same correspondent asks: "Are Bishops to-day elected to their high office for their godliness and sacred learning, or rather for their ability in worldly matters?" The answer to this question is simple. God the Holy Ghost knows why they are elected, and He never makes mistakes.

As to Bishops seeking "personal interviews" with the young men of their parishes at their "annual visitations," this is out of the question. It is incumbent upon the parish priest to watch for the first signs of vocation in the youth of his flock, to nourish and encourage any such elements, and then to present his man to his Bishop for further opinion and judgment. Even a Bishop has his human limitations.

Last, but not least. There are many more real "Fathers in God" among the Bishops than may be generally known or supposed. You would, I am well-assured, sir, require an extra issue of your paper in order to chronicle the witness of hundreds of clergy to the fatherly care and protection of their Bishops.

Boston, Mass. Vincent Corbett Lacey.

[Several other letters on this subject are received, but in the present crowded condition of our columns it seems necessary to restrict the discussion and to close it for the present.—Editor L. C.]

WORK AMONG COLORED PEOPLE.

To the Editor of The Living Church:

THE omission of these words from the footnote to my letter in your issue of September 28th makes me seem guilty of an absurd statement:

"The fact that according to the census of 1890 the number of persons of African descent in the United States was only 7,470,040 makes manifest the inaccuracy of these religious statistics."

This footnote was appended to this sentence: "On the assumption that these estimates are correct, the number of colored persons in 1890 connected with other religious bodies than the Church would be 9,315,468." George B. Johnson.

Burlington, Vt., September 28, 1907.

To the Editor of The Living Church:

[Condensed.]

SO much is being said about negro Bishops and so many different ideas are advanced that we are apt to lose sight of the main issue. The present agitation grew out of a desire on the part of the colored clergy to have their status defined. The demand for negro Bishops is simply an amplification of this demand. [The history of the movement is here recalled.]

The proposed canon should not be adopted for several reasons. First, and very important, is, *Our people are not ready for it.* In my own diocese, Southern Virginia, there is not a single self-supporting congregation. The congregations are mostly rural, no occupations, as a rule, except farming and saw-milling. The people are consequently poor. . . . . Again the worship of the Church requires a higher order of intellectual ability than other denominations; books, etc., are required. All these things call for money. The congregations lack experience and training in the worship of the Church. They are surrounded by alien tendencies and influences, which, coupled with their lack of education, makes the oversight, guidance, and direction of the Church imperative for years to come yet.

Another reason against the proposed canon is the *isolation of the Church.* I note what is said about the Baptists, Methodists, and other denominations growing so successfully under their own leaders. This is true, but it does not necessarily follow that the same would be true in case of the Church. The

circumstances are different. The denominations have only individual prejudice to contend with. There is not that lack of sympathy as in the case of the Church. They do not hesitate to attend each others' churches, contribute to building funds, support of ministers, etc.; but the Church is looked upon somewhat in the light of a common enemy. In other words it is isolated. It has to depend entirely upon itself. . . . .

Again, the proposed canon is against the historical position of the Church. From time immemorial the boast of the Church has been the brotherhood of man, and its disregard of race or color in its ministrations. This is not a mere sentiment, as some claim, but one of the most cherished and time-honored principles of the Church, and one which she has held fast to throughout all the changes of the years. The one Bishop administering to the sheep of both flocks is not a mere sentiment or tradition, but a priceless heritage, rendered sacred by the practice and injunction of years. The bond of union between the whites and blacks has been swept away successively until this is about the only one left. With each sweeping away the white man finds his sense of obligation and protection growing less. The creation of negro Bishops at this juncture would mean retrogression to the Church's work among the negroes.

Again, the proposed legislation is *misleading*. The Bishops under the proposed canon would not be diocesans; they would have limited powers only and could only work or exercise jurisdiction within the territory of a diocesan with his consent and under his direction. The proposed Bishops would therefore be Bishops in name only. The present Archdeacons exercise practically about all the real authority the Bishops under the proposed canon would have. His title and perhaps prerogatives and salary would be a little greater, but his real power scarcely more.

Most of the thinking black men of the Church are not asking for negro Bishops at present; they realize that though they may come in time when they are ready for them, that it is not time yet. The demand is premature, ill-considered, ill-advised, and if granted will work serious harm and mischief.

Talk about being a laughing stock, we would simply be the butt of other denominations. Our Bishops under such a system when compared with Bishops of other denominations would appear at a disadvantage. Only evil could result. Our latter condition would be infinitely worse than it is now.

The agitation is superficial. The rank and file of negro Churchmen are opposed to it. The dioceses having the largest number of negro communicants have emphatically registered their opposition. Many of the Southern Bishops and clergymen in touch with negro communicants, and thereby fitted to know the conditions, are opposed to it.

Where then is the general demand? The proposed legislation is mischievous, unnecessary, uncalled for, violative of the Church's historic position, of doubtful constitutionality, and premature.

James S. Russell,
Archdeacon for Colored Work in Southern Virginia.
St. Paul's School, Lawrenceville, Va., September 28, 1907.

LITERARY

PROFESSOR JAMES' PRAGMATISM.

Pragmatism: A New Name for Some Old Ways of Thinking. Popular Lectures on Philosophy. By Willam James. New York: Longmans. 1907.

Professor James says that those in search of a philosophy to-day are in a dilemma; the empiricists offer them a well-ordered system of facts, but a system that is materialistic, irreligious, and inhuman; while the rationalists offer them various kinds of religious philosophy, such as monism, or Hegelianism, that are hopelessly out of touch with concrete facts and joys and sorrows of humanity. Pragmatism is offered as an attempt to remove the dilemma, as a philosophic method by which we may arrive at results that will be in harmony with facts and satisfy human needs.

Pragmatism, as a method, tests the truth of philosophic ideas by asking how far they help us to get into satisfactory relation with other parts of our experience. It is an attitude of mind which makes us look away from first things, principles, categories, and supposed necessities, and look towards last things, fruits, consequences, facts. For example, as to which view of the universe was the true view, the materialistic or the spiritualistic, pragmatism would determine by asking which one is the more helpful and profitable to us. According to Prof. James, pragmatism would decide against materialism, on the ground that God is better than matter as a principle because He promises more.

It is obvious that pragmatism is based upon a notion o which is at variance with the notion of truth entertained b of us. The crux of Prof. James' argument is indeed to be foun his chapter on "The Notion of Truth." The pragmatist's vie truth is explained as follows: "True ideas are those that we can assimilate, validate, corroborate, and verify. False ideas are thos that we can not." We must find a theory that will work. "'The true,' to put it very briefly, is only the expedient in the way of our thinking, just as 'the right' is only the expedient in the way of our behaving." Truth therefore is something that we are making for ourselves all the time, in the same way that we are making wealth, or strength, or health. These qualities, says Prof. James, all exist *in rebus* and not *ante rem*.

It is very difficult for a Christian to agree with all this. We are accustomed to believe there is an absolute Truth, and that is God; just as we would say our true wealth, and strength, and health, are to be found only in Him. We feel that there is such a thing as truth independent of the knower: it was before the knower was born; it continues after he is asleep, or insane, or dead. To say that only is true which helps the knower, seems very much like saying no sun exists because a man is shut up in a dark cave and cannot see the sun. Furthermore we might ask who is to be the standard man to tell us what is true: Prof. James, or Prof. Royce, or the intelligent man in the street?

This is a book that will repay reading. It is a book that all who are interested in the philosophic defense of our religion cannot afford to leave unread. It is written in the terse, vigorous style that gives such a wide hearing to everything Prof. James writes.

As a sample we may quote a passage toward the end of the volume, which is most encouraging to hear from this great Harvard philosopher:

"I cannot start upon a whole theology at the end of this last lecture; but when I tell you that I have written a book on men's religious experience, which on the whole has been regarded as making for the reality of God, you will perhaps exempt my own pragmatism from the charge of being an atheistic system. I firmly disbelieve, myself, that our human experience is the highest form of experience extant in the universe. I believe rather that we stand in much the same relation to the whole of the universe as our canine and feline pets do to the whole of human life. They inhabit our drawing-rooms and libraries. They take part in scenes of whose significance they have no inkling. They are merely tangent to curves of history the beginnings and ends and forms of which pass wholly beyond their ken. So we are tangent to the wider life of things. But, just as many of the dogs' and cats' ideals coincide with our ideals, and the dogs and cats have daily living proof of the fact, so we may well believe, on the proofs that religious experience affords, that higher powers exist and are at work to save the world on ideal lines similar to our own."

Selden P. Delany.

THEOLOGY.

Doctrina Romanensium de Invocatione Sanctorum. By Rev. H. F. Stewart. With a Preface by the Bishop of Salisbury. S. P. C. K. New York: Edwin S. Gorham.

Of all the efforts made to restore in our branch of the Church Catholic pre-Reformation customs and practices, that to bring in again the invocation of saints has been least successful. Weekly and daily Eucharists, vestments, ritual, confession, prayers for the dead, the sign of the cross—these are, comparatively speaking, common. But the average Anglican still fights shy of Invocation, and if he uses the *Ave Maria* at all, generally prefers to omit the final sentence. He feels "that it was an unreasonable thing to ask our heavenly Father to move some one else to move Him to do what is desired," and he does not think much of the claim that this way of doing things is necessary or almost necessary to our realization of the Communion of Saints. Nor can he shut his eyes to the fact that abundant superstition often follows the prevalence of the practice of invoking the saints.

It is from this point of view that the writer of this brochure of 110 pages approaches his subject. He admits the antiquity of the practice, but regards it rather as a survival of heathenism and Judaism than as a Christian custom. He claims also that the habit of invoking saints came first historically and that the doctrine was afterwards invented to justify the practice. He disputes the claim that *Doctrina Romanensium* in our present Article XXII. is different from *Doctrina scholasticorum* of the same article in 1553.

The book is written in a temperate spirit and deserves to be read and pondered, no matter what our private practice may be in the matter of invocation.

Elliot White.

The Position of the Eucharist in Sunday Worship. By W. H. Abraham, D.D. New York: Edwin S. Gorham. Price, $1.50 net.

It would be hard to exaggerate the importance of the subject which this book treats, or to find a more Catholic, scholarly, and attractive treatment. We wish that every priest of the Church might read and ponder it.

The author's purpose is to make it clear that the Holy Eucharist and not matins should be the chief service every Sunday, "The Lord's Own Service on the Lord's Own Day"; and that a restoration of the Eucharist to its proper place in our system of worship is the greatest

need of to-day and the next and most important step for the Anglican Church to take in its return to primitive and Catholic usage.

All this is made clear by a luminous sketch of the worship of the Apostolic age and its subsequent development, and an outline and analysis of the causes which have led to the state of affairs that prevails to-day among us.

The book is a perfect treasury of historic fact, of liturgical precedents, and of canonical regulations, and it is written with such art that it never descends to the dull level of the commonplace but holds the reader's attention to the very end. It is seldom that a book of such vivid interest is written upon a theological subject, and seldom that a theological book can be so heartily and unqualifiedly recommended.

OTHER RELIGIOUS WORKS.

A LITTLE VOLUME, *The Kingdom of Heaven; An Instruction in the Catholic Faith for Children* (by Hazel Gilmore Allen. New York: Church Publishing Co.), comes from the pen of a practical Sunday school teacher. She brings to her task a spirit of enthusiasm, reverence, and love, a knowledge of the Church's faith, and a careful study of child life. This is a combination too seldom found. The result is a one year's course of lessons for children from seven to ten years of age. The lessons are carefully planned to follow the ecclesiastical year. The last ten Sundays of Trinity-tide are devoted to the work of God the Father in the Jewish nation. In Advent the work of God the Son is begun and carried through to Whitsunday, when that of the Holy Spirit is taken up. It is refreshing to read a book that is so free from sentimentality, so reverent and simple in its presentation of Catholic truth. Authors of religious books for children are too often given to diluting the sincere milk of the Word, with a view to a supposed weakness of children's spiritual digestion. The result is not to nourish but to nauseate the childish faith. It is not the children but the adults who find difficulty with doctrine. Miss Allen appreciates that fact and does not hesitate to teach as well as to interest and amuse. We believe the book will prove a great boon to teachers in the primary departments of our Sunday Schools. And it is further to be recommended to parents who, while sincerely interested in their children's spiritual welfare, nevertheless, for good and sufficient reasons, prefer not to send them to Sunday school. As a book to read to the little ones on Sunday afternoons it will be found most excellent. The book is well printed and abounds in illustrations.

THE SCOPE of an excellent treatise is well indicated by its title, *The Liturgical Year, an Explanation of the Origin, History, and Significance of the Festival Days and Fasting Days of the English Church* (by Vernon Staley. London and Oxford: A. R. Mowbray & Co.). The author holds that the observance of the Christian Year had its origin in our Lord's institution of the Holy Eucharist, which He ordained to be a continual memorial of Himself throughout the ages, and that from this memorial the chief commemorations of the Christian Year have been gradually evolved. The weekly Eucharist found its natural development in the yearly observance of Easter, and in association therewith other commemorations naturally followed. The treatment of the various holy days, while brief, is historically and liturgically correct, and presents a body of information concise and systematic.

IN *The Parish Clerk*, by P. H. Ditchfield, M.A., F.S.A. (New York: E. P. Dutton & Co. $2.50 net), the author tells us that he aims to collect all he can find concerning English parish clerks, a race now rapidly becoming extinct. He has amassed a large amount of information, historical, literary, artistic, and anecdotal, illustrated by thirty-one interesting pictures. He deals with such topics as "The Antiquity of the Office," tracing it back for a thousand years; "The Mediæval Clerk," "Recollections of Old Clerks," "Curious Stories." A large portion of the book is devoted to the part played by the clerk in the nineteenth century, some of this being drawn from the author's own memories. Here we have many vivid pictures of conditions which are but just passing away. When one reads of vestrymen holding their meetings within the sanctuary rails and using the altar as a writing table, of Eucharists rarely celebrated and poorly attended, of the filth and decay of the church buildings, of the general lack of decency and reverence in all the ministrations of the clergy, of the widespread ignorance of the Catholic Faith; and then compares all this with what now generally prevails, one realizes with heartfelt joy that the Church was after all not dead, but sleeping.

Mr. Ditchfield makes a strong plea for reviving the functions of the clerk, pointing out that educated and devoted laymen could be found thus to assist the parish priest, and that many a clerk might now, as of old, often finally become a priest himself. The book is charmingly written and abounds in much that is interesting, amusing, and instructive.

THOMAS WHITTAKER, INC., will have this month for the American trade, *Country Communion Classes*, by Arthur Lethbridge and V. S. S. Coles of Pusey House, Oxford; and *The Blessed Virgin and all the Company of Heaven*, by the Rev. Dr. A. T. Wirgman, to which Canon Knox-Little writes the introduction.

SOCIAL PROBLEMS.

The Church and the Changing Order. By Shaller Mathews, Professor of Historical and Comparative Theology in the University of Chicago. New York: The Macmillan Company. 1907. Price, $1.50 net.

By the Church Professor Mathews means institutionalized Christianity, using the word in its general sense. As is natural, he writes from the standpoint of conservative Protestantism, and a part of what he says fails to apply, at least with equal force, to the Catholic organism. Yet the book is a notable one and one that every Christian may read with profit.

The crisis of the Church in the changing order of to-day arises from the difficulty of adjusting the traditional modes of ecclesiastical thought and expression to the new conditions. It lies in the relation of the Church to the various intellectual, religious, and social phases of modern life. Can the old truth be adjusted to the new order?—that is the question.

Dr. Mathews is not in sympathy with those who are seeking to reduce the Christian religion to a sentimental humanitarianism based upon an unhistoric tradition. He holds that Christianity is faith in a Christ who died and rose again from the dead; that Christianity is no dying faith, but that it is splendidly vital and needs only to be brought into closer touch with the age and into closer union with the other forces which are making our new social order.

With this conclusion, as with the greater part of his argument, we find ourselves in complete sympathy. The book throughout is characterized by good sense and restraint, and the chapters which treat of the Gospel of Brotherhood, of Social Discontent and the Social Movement, and of the Church and Materialism, are especially strong and good.

The Limit of Wealth. By Alfred L. Hutchinson. New York: The Macmillan Company. 1907. Price, $1.25 net.

In order to expound his theories the author employs the fiction of a report made by a committee of foreign experts sent to this country in 1943 to investigate the causes leading to the extraordinary prosperity enjoyed by the people of the United States at that time. The concentration of vast wealth in the hands of a few individuals produces in 1913 a crisis which leads to a revolution in the administration of public affairs. The keynote of the new system is the saying of Andrew Carnegie, "Don't interfere with the bee when he is making honey, but when he is through, take a big share of the honey." No check is placed upon private industry and initiative, but the amount of wealth transmittable by gift or inheritance is carefully regulated, and the state acquires the lion's share of the great accumulations and employs them for the public welfare under a system which is explained in detail by the author.

The scheme is at once simple and ingenious, and the book, which is the reverse of academic, is valuable as showing the trend of popular economic thought to-day, and as such merits attention.

Standards of Public Morality. By Arthur Twining Hadley, President of Yale University. New York: The Macmillan Company. 1907. Price, $1.00 net.

President Hadley is not the first writer who has commented upon the strange difference between the standards of public and of private morality in American life to-day, but no one has ever written of it more clearly and vigorously and entertainingly. The present volume is thoroughly wholesome and sound and will be read eagerly and with profit by many who know nothing more of political economy than that it has been called a dismal science.

Dr. Hadley is nothing if not original. He shows, among other things, that "monopolies are no new things; that more than two thousand years ago there was a Standard Oil Company of Asia Minor and a United States Steel Corporation of Sicily; and that the President of the United States is by no means the first monarch who has addressed himself somewhat aggressively to the problem of trust regulation." But if these things are not new they are rapidly becoming the general rule, rather than the exception, as formerly, and their correction and control can only be effectively accomplished by a rightly educated public opinion and by the application of the principles of private righteousness to public and commercial affairs.

MISCELLANEOUS.

A QUIET, contemplative book for those who enjoy the musings of a scholar in a retired English village, is *Lonewood Corner, a Countryman's Horizons* (by John Halsham. New York: E. P. Dutton & Co. $1.50 net). It is a chronicle of the trivial happenings of a quiet life, with admirable portraits of a few simple folk. Only in England and by a typical English university man could such a book be written, so full of quiet charm and scholarly allusion.

THE NEW book by Phyllis Bottome, *The Imperfect Gift* (New York: E. P. Dutton & Co., $1.50), is the story of the love affair of two sisters, born of English parents but reared in Italy and early orphaned. One marries a titled boor for his wealth, though she despises him; the other becomes an actress, and after stormy adventures accepts the hand of an actor, of whose past she strongly disapproves and whose love is the imperfect gift. The story is well told and is mildly entertaining.

OVER-WORKED AND UNDER-WORKED PARSONS.

By a Parson.

MOST of us can recall the first good novel which we read, and I was about ten years of age when I read *The Monastery*. It may not be, nay, it is not, so interesting a story as *The Antiquary*, so exciting as *Redgauntlet* or so tragic as *Old Mortality*, but to one who has entered Holy Orders, it is perhaps the most wholesome and the most instructive of all the creations of Sir Walter's genius. With one stroke of his wand, the wizard of the north called into being Father Eustace, the restless fiery monk, always striving to do more and yet more work, and with another the lazy old abbot who cared more for the luxuries of life than for the solemn duties of the priesthood. Here are two living men each with plenty of counterparts, each what Darwinians would call "a persistent type," the priest who works beyond his strength and the priest who never needs the invitation to come apart and rest awhile.

We rarely see glaring wickedness in the priesthood. Mediæval cruelty is something we may never encounter. Our nerves will never quiver at the sight of a nun buried in the wall nor will we hear, as people in Spain and Italy have heard, of ordained murderers who poisoned the bread they offered at the altar. True, what has been may be, and human nature may reproduce every crime of which it has ever been guilty, but the youngest choir-boy of to-day may live to be the oldest Bishop in the land, without hearing of any atrocity like this. Cases of unbelief will from time to time occur. There have been, there are, there will be liars who swear to teach the faith and then break their ordination vows; yet these cases will never be many. One generation passeth away and another generation cometh, and thank God! the vast majority of the priests in every generation believe the creed they utter every time they recite their offices.

Modern humanity has made it practically impossible to revive the old-time inquisition, and the loyal common sense of the Church gets rid of the man who in the chancel says "I believe," and then goes to the pulpit to say, "I disbelieve." But, Father Eustace and the Abbot—they remain with us, and they will be here should the world last five hundred more years. Every day shows us that our calling is peculiarly liable to extremes. A man who loves it, who delights in the service of the altar, who revels in his snatch hours of study, who turns with increasing zest to his walks about the parish, who hastens to the bedsides of those who desire to eat the Christian Passover, may forget that he is flesh and blood, may toil and strive until he wears out the life that should have lasted fifteen or twenty years longer.

It is quite possible that the number of clergymen who work themselves to death may bear comparison with the number of those in any other calling who considered the work and forgot the workman. Yet, on the other hand, the clergyman who wants to shirk can shirk to a degree that would be absolutely impossible in any other calling. No drum beat or bugle call orders him to the drill ground. He is not under the strict requirements that compel a clerk to have the office business in readiness at a definite time; he has not the rules of a factory or a mine before his eyes. Public services must be performed at certain times, but the greater part of the work of many a parish priest may be done to-day, to-morrow, next week or never. If a sick person ought to be visited this afternoon, Father Eustace goes, while the Abbot takes a trolley ride. A factory girl works three evenings in the week, and has to attend to domestic affairs two evenings; but she has an evening to spare and she tells the parson that she would like to see him that evening as she cannot get to the Confirmation class. Father Eustace visits the girl and in all liklihood she is confirmed and remains a faithful communicant. The Abbot makes a polite excuse, finishes a novel or possibly winds up the evening with a game of cards.

Years ago I was struck by the zeal and energy shown by a clergyman who had worked up a promising Sunday School which met at nine o'clock in the morning, many of the older pupils attending the mid-day service. His successor broke up the Sunday School because he did not want to get up until after nine o'clock in the morning. The distance from his place of residence to the Church was less than a hundred yards, so if he could have left his abode at 8:59 he could have been in Sunday School by the time the bell rang.

A pleasant, gentlemanly clergyman, who could preach a good sermon, who had more than fair abilities, chose to live on his private means, not seeking any regular work. He told me that he had been curate to a well-known rector but added, "While I liked him, he expected me to take the daily service. That called me to the Church every day at nine and at five, and that cramps a man." There were not many sick or poor people in the parish, and if there had been, the rector would have done his full share of all that kind of work.

Once I heard the rector of a medium-sized parish say to another, "I got your letter last June about those people you thought might be confirmed; but I am sorry to say I have not called on them yet." The letter was written in June, this statement was made in October, and the people who had not been visited lived within four squares of the priest who should have visited them. The same clergyman once lamented that he had missed a session of Convocation he was very anxious to attend, but added, "I would have had to leave home at half-past eight." He said this to one of the most alert, untiring laymen I ever knew, and the layman, half amused and half disgusted, told me of the interview.

Father Eustace (this Father Eustace I have known for about sixteen years) has four country charges, and often walks nine or ten miles on a winter Sunday. The Abbot once received a message from a sick woman who desired Holy Baptism, but he did not answer the summons. Six weeks after the poor woman was well enough to leave her house, she made her way to the church, and asked why he had not called. His reply was, "I wanted to see if you would think of your religion after you got well."

An old companion at the Divinity School told me of a Father Eustace, a friend of his, whom I barely knew. "Poor fellow," he said, "he was sick all Lent, his physician would not let him go to an early service and that was a bitter trial to him." The Abbot (this Abbot I had never met but once in my life) sat beside me in a street car and at once began his lamentation. He had expected to enjoy two months' vacation, but he had had a row with somebody in the vestry and that person managed to cut his vacation down to one month. On this sad story he dilated for quite a portion of our ride. Where the Abbot went afterwards I do not know, but there was nothing in his countenance or his conversation to indicate that he would seek a post of martyrdom.

One who was present at a farewell reception told me how several women wept as an eloquent speaker told of the departing rector and his self-denying labors for the parish. I happened to know that the self-denying laborer had closed the doors of the Church for two months, not even endeavoring to secure a lay-reader. An editorial in one of our Church papers commented on the painfully frequent cases in which clergymen allow parishioners to depart without letters, and the cases, also painfully frequent, in which clergymen receiving letters from their brethren, fail to look up the persons mentioned. The editorial actually went so far as to say that this neglect has probably lost the Church as many communicants as are now enrolled. While this statement may be, let us hope it is, an exaggeration, the real state of affairs must be bad or no such article could have been written.

Canon Newbolt advises the clergy not to go too often to parties of pleasure. While the parties may be eminently respectable, the laymen who can possibly play tennis on Saturday afternoon, wonders how the sworn servant of the altar can join the players three afternoons in the week. Father Eustace cannot give three half-days in a week to amusements of this sort, and if the Abbot can, so much the worse for the Abbot. Shepherds, fishers of men, watchmen, laborers in the Vineyard, servants with lions girt about and lights burning, stewards, workmen who need not to be ashamed—such are the titles applied to the clergy in Holy Writ; and such language is echoed throughout the Ordinal. These expressions may well be used in reference to such priests as William Law or John Keble. We can apply them to Breck, to Muhlenberg, to DeKoven; we can all apply them to clergymen whom we have known, to good men among the living and the dead; but it would be mockery or sarcasm to compare a selfish, idle, negligent priest to any man who strives to fulfil the solemn vows of his ordination.

Laymen bring us their complaints of indolence on the part of the sworn servant of the Altar. There is a case of sickness and the sufferer bears the burden of disease through long weeks and months. Possibly the Abbot calls after he has been told of the case three or four times. These things are talked about in many houses and harm is done, harm that can never be undone. More than once it has happened that parents have been negligent about sending for a clergyman to

baptize a sick infant; more than once it has happened that men and women have been allowed to die without the Blessed Sacrament because the members of that household had never been rightly instructed. In the cold type of the Prayer Book they had, perhaps, read that Sacraments and sick visiting were important matters; but they had not been taught their importance by the constant example of a priest to whom the duties of his office were as meat and drink. During my days at the Divinity School, I heard a clergyman, prior to starting on his summer outing, say to a lay-reader, "I will give you my address, so that you can tell me if there is anything important; but I don't want to be bothered with any sickness and burial business." What did he consider important? A lay-reader can be of great use, but there are times when the priest may well cut short his hours by the seashore or on the mountain side. Father Eustace (I respect this Father Eustace so much that I am tempted to give his name, but he would never forgive me if I did) cut short one of the most pleasant and most needed vacations because of a call to duty. The Abbot made three flimsy excuses for not calling on a sick chorister, and when the chorister died, found that it would be impossible for him to read the burial service.

A layman once spoke to me of his nephew, a young clergyman of brilliant talent and of earnest life. "I tell you," he said, "my nephew thinks a great deal about his duty. He got somebody to take his services for him last August, and the man fell sick. My nephew was up in the mountains having a fine time, but when he heard that his substitute was sick he went right back and left us all rather than let the Church services be suspended."

The tone in which this was said led me to suspect that the uncle was surprised at the nephew's zeal. Alas, he may have known more about the Abbot than about Father Eustace.

It is not my wish to raise the question how do our clergy, in the matter of zeal, compare with the ministers of other religious bodies. We have not the facts that would justify us in making the comparison. Human nature is the same, or approximately the same, everywhere, and there must be Abbots and Father Eustaces in every religious body. Yet I think that more is required of us than of the pastors of the non-liturgical bodies about us. We are called to a harder work. It is our duty not only to teach the mighty doctrines of the Trinity, the Incarnation, and the Atonement, but also to lead people step by step into the knowledge and beauty of the Christian year. To do this takes time, labor, and patience. The general sentiment of the country and of the age is not favorable to the Church idea of religion at all. We flatter ourselves that it is, because here and there we see an increasing liturgical tendency. But we exaggerate the importance of these responsive services, of Dr. Van Dyke's Prayer Book, and of similar documents. The fact is that many extemporary prayers have been so bad, so ungrammatical, so irreverent, so ill-tempered, and so stupid, that many people are growing weary of them. For every Methodist or Baptist who has even begun to enter into the spirit of the Prayer Book, there are ten who have been pained and disgusted by silly prayers uttered by unthinking persons. So far from grasping the liturgical spirit, the vast bulk of our countrymen have no idea of what that spirit is. But if time is found between the services of Christmas to visit a sick communicant who lives a mile from the Church, somebody perceives that the parson really considers the Christmas Eucharist to be more than the Christmas dinner. If the first sound that breaks on the ear on Ascension morning is the church-bell, somebody understands that there are people to whom the Ascension of our Lord means a great deal. Two women, both fairly educated, members of one of the largest religious bodies in this country, both upwards of fifty years of age, told me that they had never even heard that anybody observed the Ascension of our Lord by a religious service. We could find thousands of Christian people who have never heard of Whitsun-tide except as a time of picnics. But if every sacred season is observed, if at every great festival Father Eustace stands by the couches of those who long for his coming, this tells in the long run. If we flatter ourselves that the Christian year is going to win its way into the hearts of this nation simply by the force of its own beauty and its sweet reasonableness, we flatter ourselves in vain. It will take line upon line and precept upon precept to make it a living reality even to the majority of Churchmen, far more to the great bulk of our fellow countrymen.

No Canon and no Rubric can apply to every case. No Bishop's charge or pastoral letter can breathe life into dry bones. There may have been clergymen in the diocese of Durham who neglected their duties even after Butler's famous charge. Among men who practise an ornate ritual and among men whose services are almost barren, we find those who love their work and those who work just as much as is absolutely necessary to avoid censure. Ezekiel's sad words, tell us how terribly the idle priests of ancient Israel neglected their sworn duties. Our Lord and His Apostles have pointed out the way in which we should walk. Religious biography shows us how in every age of the Church the sluggard has folded his hands to sleep while the true servant has toiled on and on, remembering that the night cometh in which no man can work. Side by side the true and the false shepherds have lived on earth, but a great gulf may yawn between them at the Last Day. Father Eustace and the Abbot—Scott knew whereof he wrote! What avails it for a man to boast of Apostolic Succession, unless he is always ready to let down the net? The hand of the Bishop sets us apart for our holy office, but our own lives must show whether we receive the Holy Ghost for the work of a priest in the Church of God.

A PRICELESS PRIVILEGE.

By Marie J. Bois.

I WILL read it when everybody is asleep, for no one ought to see that book in our house, nor anything else of the kind. It is the *New Testament* or The Living Church, or something else of the kind."

This was not written centuries ago, in some part of the vast heathen Roman Empire, by some persecuted Christian. No, it was penned but a few days ago, in one of our great cities, by my young Jewish friend. And ever since reading these words, the thought of them has haunted me.

Longing to help her as I do, still, I realize, or at least, I faintly realize what it would mean to her to accept Christ. Truly, the words "He that loveth father or mother more than Me is not worthy of Me," would have for her a *special* meaning, a *sterner* meaning than for most of us. The priceless privilege which we Christians enjoy, would mean for my young friend the sharpest conflict with those she loves; perhaps the literal fulfilment of our Lord's words: "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

A friend of mine rebuked me sharply, some time ago, for my interest in my Jewish friend. "They have their own religion—why do you wish to interfere?" she asked. "It is not right!"

And yet! *Not right* to tell a daughter of Abraham that the promised Messiah has come? *Not right* to tell her of His atoning sacrifice, or His redeeming love? *Not right,* having found the Light, to try to lead her to It? *Not right?* Well, then, why did He come? The Jews *had* their religion—*why* did He come?

Why, indeed? Can we know the reason why and not tell others? Have we felt the power of the cleansing blood, and shall we not guide them to the foot of the Cross, where the precious fountain is ever flowing, cleansing and life-giving to all who draw near in faith?

Can we believe in Christ our Redeemer, and leave our friends in the night of doubt and darkness?

Shall we?

A missionary wrote to me, in giving me details of the work in his field of missions: "*We* cannot *convert* a single soul; this is the work of the Holy Ghost; but we can *lead* them to Him."

Surely this missionary work *can* be done, nay *must,* be done by each of us, in our daily lives: to *lead others to Him.* Work of love in which we are all called to share. "Call them in," whether here at home, or in heathen land; call the wanderers. Call to them, tell them of His love, say: "He is *our* Saviour and *yours.* He died for *you* and for *me!*" And if the world does not approve, remember that "the disciple is not greater than the Master"; yea, remember that *"they crucified Him."*

Begin, therefore, betimes. Make God and goodness your foundations. Make your examples of wise and honest men: shoot at that mark: be no mocker, mocks follow them that delight therein. He shall be sure of shame that feeleth no grief in other men's shames. Have your friends in a reverence; and think unkindness to be the greatest offence, and least punished among men; but so much the more to be dread, for God is justicer upon that alone.—*Wyatt.*

Church Kalendar.

Oct. 6—Nineteenth Sunday after Trinity.
" 13—20th Sunday after Trinity.
" 18—Friday. St. Luke Evangelist. Fast.
" 20—Twenty-first Sunday after Trinity.
" 27—Twenty-second Sunday after Trinity.
" 28—Monday. SS. Simon and Jude.

Personal Mention.

All matter intended for the Registrar of the diocese of Ohio should be addressed to the Rev. Charles Wilson Baker, Trinity Cathedral House, Euclid Avenue and Twenty-second Street, Cleveland, Ohio.

After October 1st, the address of the Rev. B. T. Bensted will be changed from Chandler, Okla., to Goodland, Kansas.

The Rev. T. F. Bowen has closed his labors at St. Mark's, Des Moines, Iowa, and entered upon his work as rector of St. Paul's, Oregon City, Ore., September 8th.

The Rev. Henry B. Bryan, Archdeacon of Queens and Nassau, in the diocese of Long Island, has accepted the appointment of the Board of Missions to the charge of the work in the Panama Canal Zone.

The address of the Rev. C. A. Cary is changed from 725 Fourth Avenue to 200 Lincoln Avenue, Detroit.

The Rev. David H. Clarkson of Middle Falls, N. Y., and lately of the Church of the Transfiguration, New York, has accepted the rectorship of Christ Church, Schenectady, N. Y., and commenced his new work October 1st.

The Rev. E. J. Cooper has resigned charge of the mission at Hasbrouck Heights, N. J., and taken six months' leave of absence from the diocese to take work at Panama.

Through the month of October the address of the Rev. John T. Foster will be changed from Dallas, Texas, to 112 N 9th Street, Richmond, Va.

The Rev. H. L. Gaylord has resigned the care of Trinity Church, Rochester, Pa., and St. Mathias' mission, Ambridge, to accept a rectorship at Canandaigua, N. Y.

The address of the Rev. W. B. Gordon, president of the Standing Committee of South Carolina, is Camden, S. C., not Charleston, as given in the Journal of the diocese.

The address of the Rev. R. S. Hannah is changed from Little Falls, Minn., to Colfax, Wash.

The Rev. Eugene A. Heim has been named as rector of St. Mary's Church, Baltimore, Md., to succeed the Rev. F. Ward Denys, who has resigned and will go abroad to study for a year.

The Rev. David W. Howard has resigned the rectorship of St. Matthew's Church, Wheeling, W. Va., and will commence his duties as rector of St. Luke's Church, Norfolk, Va., on the first Sunday in October. His address will be 152 Bottetourt Street, Norfolk, Va.

The Rev. R. P. Kreitler, senior curate of St. Michael's Church, New York City, has accepted a call to the parish of The Ascension, Mt. Vernon, N. Y., and will enter on his duties November 1st.

The Rev. William W. Love, late of Davenport, Iowa, having taken charge of Christ Church, Waukegan, Ill., requests that his mail be sent to Christ Church Rectory, Waukegan, Ill.

The address of the Rev. Dr. J. Sanders Reed is Hotel Rittenhouse, Philadelphia, Pa.

The Ven. William E. Toll, Archdeacon of Chicago, should be addressed after October 1st, 1907, at 503 Orchard Street, Chicago, Ill.

The Rev. J. Poyntz Tyler of Ashland, Va., has received a call to the rectorship of St. John's Church, Hagerstown, Md.

The Rev. J. Otis Ward, vicar of St. Augustine's Church, Croton-on-Hudson, N. Y., has entered upon his new duties.

Owing to the ill health in the family, the Rev. F. A. Zimmerman will not be able to accept the call to California, as reported, but will continue as rector of Trinity Church, Findlay, Ohio.

DEGREES CONFERRED.

Trinity College, Toronto.—D.D. upon the Rt. Rev. Charles Scadding, Bishop of Oregon.

ORDINATIONS.

Connecticut.—The Bishop held an ordination at St. Luke's chapel at the Berkeley Divinity School, on Wednesday, September 25th, and admitted to the diaconate, George Henry Hefflon, formerly a Congregational minister in New Hampshire. Mr. Hefflon is a graduate of Yale University, in the class of 1891 and B.D. of Andover Theological Seminary, and also was graduated at Berkeley this year. The sermon was preached by the Rev. Reuben Kidner of Boston. The candidate was presented by the Rev. Dr. Binney, Dean of the school.

Mr. Heffion is to be engaged in Church work in Philadelphia, among the deaf. For this he is eminently fitted, and has made special preparation.

Harrisburg.—At Christ Church, Williamsport, Pa., September 20th, Thomas Richard Yates, to the diaconate. The sermon was preached by the Rev. D. E. S. Perry, rector of St. Luke's Church, Blossburg, Pa. The candidate was presented to the Bishop by the Rev. W. Northey Jones, rector of Christ Church.

DIED.

Lane.—Suddenly at his home in Auburn, Ala., on Saturday, 21st September, General James H. Lane, a brigadier-general in the Confederate service, and professor *emeritus* in the Alabama Polytechnic Institute.

"He rests from his labors, and his works do follow him."

MEMORIAL.

Moody.—Fell asleep in the Lord, on the evening of August 31st, at Cambridge, Mass., Caroline Farrar, daughter of the late Joseph Greene and Martha E. (Fuller) Moody. Committal service at Forest Grove Cemetery, Augusta, Me., September 3d.

"Through suffering sanctified,
Through faith made perfect."

Lord, where Thou art, our happy dead must be;
And, if with Thee, what then their boundless bliss!
Till faith is lost in sight; and hope reality;
Love's anchorage is this. G. W.

Stevenson.—In loving memory of Paul West Stevenson, who entered into the rest of Paradise on the third day of October, 1906, aged 21 years.

Jesu, Son of Mary, hear!

GIRLS' FRIENDLY SOCIETY IN AMERICA. 1907.

The annual meeting of the G. F. S. A. will take place in Baltimore, Md., on October 21, 22, 23, 24, and 25, 1907.

There will be a service with meditations at Christ Church on Monday, October 21, at 7:30 P. M.

The celebration of the Holy Communion, corporate, will be at 8 A. M., at St. Paul's Church, on Tuesday, October 22nd.

Associates and Churchwomen are cordially invited to attend these services and meetings.

Eve Alexander,
General Secretary, G. F. S. A.

October, 1907.

RETREAT.

At St. John Baptist House, 233 East 17th Street, New York, a Retreat for Associates and other ladies will be held October 23d-27th. Conductor, Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee. Apply to the assistant Superior.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring rectors, choirmasters, etc.; persons having class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: The Living Church, Milwaukee, Wisconsin.

WANTED.

Positions Offered.

REFINED, capable woman wanted to assist in the care of two children. Comfortable home in Boston. Address, giving references, F 1, Living Church, Milwaukee.

Positions Wanted.

TRAINED INSTITUTION WORKER wishes position. Eastern and Western references. Address: B., care Living Church, Milwaukee.

AN ENGLISH beneficed clergyman visiting America in October for several months, with his Bishop's sanction, an excellent preacher and reader, seeks clerical work in the neighborhood of New York, Washington, Boston, or Philadelphia. Address: "Rector," care Messrs. Bird, 22 Bedford St., Strand, London, England.

RECTOR of an Eastern parish desires to correspond with a vestry desiring the services of a priest. Not too far from the diocese of New York. It must be a parish that does not expect the rector to shoulder all the temporalities as well as the spiritualities. Address, in all confidence, "C 2," Living Church, Milwaukee.

A CLERGYMAN whose health requires a rest from parish duties, would take charge of an organ and choir. Room and board, with small remuneration. South preferred. A. G., care of The Living Church, Milwaukee.

CLERGYMAN, ten years in present field as a Western missionary, will accept other work. Recommended by present Bishop as "upright, faithful, hard-working, and zealous." Churchmanship conservative. Address: Episcopal Mission, care Living Church, Milwaukee.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you desire an Organ for church, school, or home, write to Hinners Organ Company, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. Bloomer, Montrose, N. Y.

COMMUNION WAFERS (round). St. Edmund's Guild, 891 Richard St., Milwaukee.

HEALTH RESORT.

THE PENNOYER SANITARIUM has been a constant advertiser in The Living Church since its organization, its patrons embracing the names of many of the distinguished Bishops, clergy and laity of the Church. Conducted upon strictly ethical lines, provided with the comforts and luxuries of first class hotels (with the added safety of experienced medical care and good nursing). The Pennoyer is commended as an ideal resort for those needing rest or recreation. Reference: The Young Churchman Co. Address: Pennoyer Sanitarium, Kenosha, Wis.

JAMESTOWN EXPOSITION.

[The Living Church inserts ads. under this heading, for those only who name one of our clergy as reference.]

MISS F. W. GRIFFITH, 283 North Park Ave., Norfolk, Va. Rooms, $1.00 each. Breakfast, 50 cents. Engage rooms in advance. One block from street car. Bell 'Phone 3957.

MISCELLANEOUS.

CHRISTIAN YEAR CALENDAR FOR 1908. Festivals marked in red. Low price for localizing. Single copy, 10 cents. Church Printers. ANCHOR PRESS, Waterville, Conn.

TOO MUCH IS TO BE SAID in favor of THE ALASKAN CHURCHMAN to be contained in an advertisement. Better see it for yourself. Bishop Rowe is most anxious for a wide circulation. Yearly subscription, one dollar. To all those subscribing before November, will be given a picture of Bishop Rowe, suitable for framing. Send money order, check, or currency. THE ALASKAN CHURCHMAN, Fairbanks, Alaska.

LINEN LACE from four cents per yard. Samples on application. Hand Embroidered Linen Handkerchiefs, beautifully worked, send $1 for two, or 25 cents for two plain ones. Satisfaction guaranteed. THE IRISH LINEN CO., Importers, Davenport, Iowa.

UNUSUAL OPPORTUNITY for Parish Societies to raise $40. Write now. ANCHOR PRESS, Waterville, Conn.

APPEALS.

MOUNTAIN WORK IN VIRGINIA.

Help urgently needed in the support and extension of our Mission Work among the mountain whites of Virginia. More schools needed. Hospital to be supported. Three more clergy required, twenty missionaries now employed.

FREDERICK W. NEVE,
Ivy, Va. *Archdeacon of the Blue Ridge.*

ARCHDEACONRY OF THE BLUE RIDGE. DIOCESE OF VIRGINIA.

Work among the Mountain poor whites,
Ven. F. W. Neve, Archdeacon, Ivy, Va.

Who will support a mission school for a year ($175), or for a month ($25)?

Who will support the hospital for a day ($3.00), or for a month ($90.00)?

Who will support a clergyman, or a deaconess, or a trained nurse?

Representatives of the work will be at the General Convention to give all desired information.

NOTICES.

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—**$1.00 a year.**

THE GENERAL CONVENTION'S GENERAL CLERGY RELIEF FUND.

A work that touches very deeply the heart of every Churchman.

The pension and relief of old, sick, and disabled clergy and their widows and orphans.

With small salaries, in time of need, many are in sore straits.

It is the duty of all Churchmen to remember this cause, even if they do no other, by an annual gift or offering.

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ACKNOWLEDGMENTS.

Contributions to the Robert Hunt Memorial Fund to date:

1907.

July	27—Amount reported to this date..	$424.40
Aug.	2—Bishop Randolph, through Miss L. L. Tayler	10.00
"	5—George L. Arps	10.00
"	7—Sunday School, Christ Church, Greenwich, Conn.	10.00
"	8—Rev. A. B. Kinsolving	10.00
"	21—Rt. Rev. William Lawrence...	10.00
Sept.	7—Rev. J. Poyntz Tyler	2.50
"	23—Mrs. Mary Jane Dutton, through *Southern Churchman*	1.00

WM. W. OLD, *Treasurer.*

Norfolk, Va., Sept. 23, 1907.

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The Good Old Way. By Henry Van Dyke. Price, 30 cts.

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Laws for the Laity. Being the Principal Canons of the Protestant Episcopal Church Affecting Laymen. With Notes and Explanations by the Rev. David C. Huntington, M.A., Rector of St. Paul's Church, Richmond, Indiana.

THE CHURCH AT WORK

MOVEMENTS OF THE BISHOP OF LONDON.

THE ARRIVAL of the Bishop of London in New York from Canada, with his sermon at Trinity Church, is reported at length in the New York Letter, while his public utterances in Washington in connection with the Brotherhood Convention and the laying of the foundation stone of the Cathedral are chronicled in the articles relating to those events. There was little else of public interest in his movements last week. He preached at Niagara Falls, Ont., on Monday evening, spent the night at Buffalo as the guest of the Bishop of Western New York, and proceeded next day to New York City.

The Bishop arrived in Washington from New York on Friday afternoon, having stopped for a few hours of the day in Philadelphia, and was the guest of President Roosevelt until Saturday night, when he became the guest of the Bishop of Washington. Press reporters were much interested in the game of tennis said to have been played between the President and the Bishop of London on the White House court, at which Assistant Attorney General A. W. Cooley was the President's partner, and Secretary of the Interior Garfield supported the Bishop. Much secrecy was observed as to the outcome, although the reporters generally incline to believe, possibly to show their patriotism, that the President was the winner. The sole witness on the ground was said to have been Mr. Silas McBee, editor of *The Churchman.* Perhaps *The Churchman* will disclose the momentous information as to the victor in this international contest.

The Bishop went on Monday, together with the Bishop of St. Albans, Bishop Montgomery, the Bishops of Washington and Virginia, and Father Waggett to Mount Vernon, as the guest of the Mount Vernon Association, visiting the tomb of Washington, stopping en route at Alexandria, where the Bishop visited the Theological Seminary. Late in the afternoon he was at Charlottesville, where he addressed the students of the University of Virginia. Next morning he drove to Monticello, the Jefferson homestead, and reached Richmond in the afternoon (Tuesday) where he was tendered a reception in the evening by the Bishop of Virginia.

He spends this week in Richmond and vicinity and goes next Monday to Harvard University.

On Thursday, October 10th, the Bishop will address a mass meeting in Holy Trinity Church, Brooklyn, at 12:15, to which admission will be by ticket to 12:05, after which the doors will be thrown open. At one o'clock he is to lunch with the clergy of Long Island on the invitation of the Junior Clericus, at the parish house of Holy Trinity.

NEVADA CLERGY MEMORIALIZE GENERAL CONVENTION.

THE CLERGY in that part of the state of Nevada included in the missionary district of Salt Lake, have adopted a memorial to General Convention praying that body to grant so much of the Boise Memorial as relates to the re-creation of a missionary district to comprise the State of Nevada. The preambles recite the facts that the population of the state is now more than twice as large as it ever was before; that there are at least twice as many places in the state where services are now held as there were in 1900; and especially that "there exists the Nevada Missionary Fund held by the American Church Missionary Society, in trust; the Burr bequest for Female Education in Nevada; and the proceeds of the sale of Bishop Whitaker Hall at Reno, amounting in all to about $40,000, the interest of a considerable part of which cannot be lawfully administered except by a Bishop of Nevada."

RICHMOND PARISH WINS.

IN THE CONTEST between St. John's Church and the city of Richmond, Va., which has already been noted to some extent in these columns, the church has won a preliminary victory in the courts, though it is possible an appeal may be taken. The case grew out of the intention of the parish to erect the Whitaker Memorial chapel on ground claimed both by the parish and by the city. Work was begun by parish authority and was sought to be stopped by an injunction. In his decision Judge Ingram says, in brief:

"The injunction so far as prayed for enjoining the building of the memorial chapel will be denied, but so desirous is this court to see that there shall be no act done or practised, so as possibly to conflict with the alleged authority of the city of Richmond, that in refusing this injunction there will be put into the order or decree the requirement that if it should turn out that any memorials will be covered up, the Church authorities will be required to erect suitable tablets reciting the memorial so covered up and the inscriptions on the same."

CAMBRIDGE THEOLOGICAL SCHOOL BEGINS FORTY-FIRST YEAR.

THE Episcopal Theological School at Cambridge, Mass., opened for its 41st year on the morning of September 26th, and of the thirty students assembled, eighteen of them were beginning their first year. Dean Hodges made a brief address. At a later service also held in St. John's Memorial Chapel, all of the faculty were present, as well as several of the trustees. Within the sanctuary sat Bishop Montgomery, of the Society for the Propagation of the Gospel; Bishop Lawrence, and Bishop Roots of Hankow, China. Bishop Montgomery preached the sermon.

At this service the Rev. Harry Leroy Taylor was advanced to the priesthood by Bishop Lawrence, the candidate being presented by Dean Hodges.

At the conclusion of this service the Bishops and all the visiting clergy were entertained at luncheon by Professor Max Kellner, who now succeeds Professor Steenstra in the chair of Old Testament Literature and Exegesis, after a service of nearly forty years. The Rev. H. L. Taylor will be an instructor

in the school in Old Testament History and Theology.

In the afternoon Bishop Roots delivered a lecture in the chapel. This was introductory to the establishment of the new chair of the History of Religions and Missions which was made possible through the generosity of the alumni of the school.

RELIGIOUS "LIBERALS" IN CONVENTION IN BOSTON.

The week beginning September 23d saw a unique sight in Boston, for there were there assembled, delegates from all over the world to the "fourth International Congress of Religious Liberals." There were sixteen nationalities represented and four distinct races. These liberal thinkers for the most part—the English-speaking ones at least—were of the Unitarian type of belief, and the local representatives of this denomination were very prominent at all the meetings; but there were some foreigners who crossed the water to take part in the discussions, and perhaps more importance attached to their utterances than to others, as they pretty clearly voiced religious conditions as they are found to-day in their respective countries.

Foremost among these was the Abbe Houtin of Paris, France, whose topic was "The Crisis in the Catholic Church." The Abbe has lately been a teacher in a French institution of higher learning, but his advanced thought, evidenced by certain publications, have brought him under the ban of his Church (the Roman Catholic communion). The present Pope he calls a sincere but simple-minded man who does not comprehend why anyone should change his religion, the Catholic faith of the middle ages. And after noting those who have been deprived of their priestly functions, Father Tyrrel, the Abbe Loisy, and the Abbe Murri, he goes on to say that the alternative seems near, of excommunicating immediately a great number of heretics, or of tolerating the innovators who are the least compromised. In any case, he continues, the Pope has before him something which he will not be able to arrest. This is the popularization of history. With this penetration of historic knowledge among the people the present crisis will become unceasingly more radical and more terrible. But confronting this papacy are no longer the humble, respectful, timid men of a former time. The new generation is above all infatuated with logic and with sincerity. Then further on in his discourse he says:

"The Church of Rome has surmounted great crises; that of the fifteenth century, when as a consequence of humanism, the reason reasserted itself against the legends of the middle ages; that of Deism in the eighteenth century, when, after the awakening of the sciences, the reason began to know the laws of the universe. But these crises took place only among a weak elite. Orthodox Christianity was still very powerful. It was to dominate the reason which was as yet poorly armed. At the present day the solutions of the problems of Jesus are very clear, and those Roman institutions, the Index and the Inquisition, can no longer shackle the liberty of the press. Sapped in its historical bases, the Roman Church will, like other orthodoxies less marked, be obliged to disappear or adapt herself to the new religious conceptions.

The Rev. L. E. T. Andre of Florence, Italy, in speaking of conditions in his country, said that reformers there have always been in the Catholic Church. Some have wished to reform with the Pope, some without him, and others in opposition to him. The Modernists come under the first category. They would have the Pope adopt and decree the reforms they suggest. The Modernists do not purpose doing anything abruptly. They wish to sow ideas and wait patiently until they germinate. They wish to prepare men's minds, to accustom them, little by little, to reflection and liberty, to create an opinion that shall spread and establish itself in due time. No human power can arrest the march of truth. And, supposing the Modernist movement should remain a long time in an unsettled state, individual spiritual life, the liberty of conscience, religious criticism and science, the daily practice of duty, and the triumph of social justice can only gain thereby. As for us, we can only with our wishes accompany these priests and laymen absorbed in the search of truth and the means of progress. They wish to act alone. They are men of independent soul. Let us respect their desire."

Others who spoke were Professor Eduard Montet of Geneva, Switzerland, whose subject was "John Calvin and the Reformation Monument at Geneva, Switzerland"; Professor Otto Pfleiderer of Berlin, Germany, whose theme was "The Tendency of Positive Religions to Universal Religion"; Professor A. Gaston Bonet-Maury of the University of Paris, on "The Protestants of France: Their Past and Present"; Rev. O. E. Lingberg of Sweden, on "The Liberal Outlook in Sweden"; Rev. L. Ragatz of Switzerland, on "The Ethical Basis of Liberal Christianity." Besides these there were a large number of American scholars who read papers, all of them dealing with the present-day tendency toward liberalism.

FINE RECTORY FOR DUBUQUE, IOWA.

A fine property has recently come into possession of St. John's parish, Dubuque (the Rev. John C. Sage, rector) through the death of Wm. H. Peabody, for many years senior warden of that church. Some twenty years ago, David H. Conyngham and Mrs. W. H. Peabody, by joint bequest gave to St. John's Church the family residence, the same to be used for a Bishop's residence, rectory, school, or for other Church purposes at the discretion of the vestry. The death of Mr. Peabody released the property, and after several months' occupancy by his widow, the residence has been devoted to rectory purposes, and is now occupied by the rector of the parish and his family. The house, which is a most commodious one, is located one block from the church on the principal residence street. On the same lot is a fine brick building of three stories, which by some small alterations is to be made into an attractive and useful parish house. The bequest has been formally accepted, and will be known as "The Conyngham-Peabody Memorial." The property is valued at $40,000, and is one of the largest single bequests received in the diocese of Iowa for Church purposes.

NEW RECTORY OF ST. JOHN'S CHURCH, DUBUQUE, IOWA.

DEATH OF COLONEL WITHERS.

Among the group of senior deputies to General Convention, whose services were related in The Living Church for last week and whose portraits were conspicuously printed in the same issue, was Col. Robert E. Withers, deputy-elect from Southern Virginia. The issue of the *Southern Churchman* for the same week recorded his death. The Living Church had received an interesting personal letter from him within two weeks previous, and the photograph, which was reproduced last week.

Col. Withers' distinguished services to his state and to the Church were chronicled last week and need not, therefore, be repeated in this brief item. He will be missed by a large number who remember him in the House of Deputies, where he has sat since 1871.

DEATH OF REV. DR. BODINE.

The Rev. Wm. Budd Bodine, D.D., rector of the Church of the Saviour, West Philadelphia, died of heart disease at Mt. Pocono, Pa., on Saturday, September 28th, at 3 A. M., in his 67th year. Dr. Bodine had been suffering for some time past from a serious nervous and heart affection, and for more than a year has been incapacitated from his usual parochial and other duties.

Dr. Bodine has of recent years been one of the most distinguished of the Philadelphia clergy, and for a long period previous to his residence in that city, was in Ohio, one of the leading exponents of "Ohio Churchmanship." He was, however, a man whose Churchly position continued to grow throughout his life, and at the conclusion of a well rounded and very useful work in the Church, he can no longer be said to have been in the old-fashioned sense an "Ohio Churchman." One recalls an expression of alarm from Dr. Bodine at the time of the election of Dr. Dix as President of the House of Deputies in 1886, coupled with the fact that Dr. Bodine was one of his warmest supporters in subsequent Conventions. He was an editorial writer for *The Church Standard* at intervals during his later years.

Dr. Bodine was graduated at Princeton University, from which he received successively the degrees of B.A., M.A., and D.D., and was ordered deacon in 1864 by Bishop Odenheimer of New Jersey, and priest in 1865

by Bishop Whittingham. He was rector of Memorial Church, Baltimore, until 1869, of Christ Church, Brooklyn, 1869 to 1871, and in the latter year went to Gambier, Ohio, the educational foundation of Bishop Chase, where from 1871 until 1876 he was rector of the Church of the Holy Spirit, and from 1876 until 1891, president of Kenyon College. Since 1892 he has been rector of the Church of the Saviour, Philadelphia.

Dr. Bodine was deputy to General Convention for many years, but owing to his failing health was not elected this year.

DEATH OF REV. A. J. VANDERBOGART.

The death is announced of the Rev. Alvin Jones Vanderbogart, late rector of East New Market and Vienna (Dorchester County, Maryland) parishes, at Saranac Lake, N. Y., after a long illness. He was a native of Troy, N. Y., and is survived by his wife, oldest daughter of ex-Governor Jackson, and three children, beside his parents. The interment took place at Salisbury, of which parish he was rector for seven years.

DISTINGUISHED ENGLISH VISITORS IN PHILADELPHIA.

The Rt. Rev. Edgar Jacob, D.D., Lord Bishop of St. Albans, Eng., spent several days in Philadelphia last week as the guest of Miss Mary Coles, 2111 Walnut Street. While here, the Bishop visited old Christ Church, the diocesan Church House, and the Deaconess' House. On Thursday he was the guest of the students of the Divinity School in West Philadelphia.

Another distinguished guest in the city is the Duke of Newcastle, who visited the Rev. Alfred G. Mortimer, D.D., prior to leaving for the General Convention.

CONNECTICUT CHURCH CONSECRATED.

The new Christ Church, West Haven, Conn. (the Rev. Arthur J. Gammack, rector), was consecrated by the Bishop of the diocese, on Thursday, September 26th. The master of ceremonies was the Rev. J. De Wolf Perry, Jr., assisted by the Rev. Samuel R. Colladay. The pastoral staff was borne before the Bishop by the Rev. Frederic M. Burgess. The request to consecrate was read by an officer of the parish, and the sentence of consecration, by the Rev. Storrs O. Seymour, D.D. Morning Prayer was read by the Rev. Messrs. Scoville, Gammack, Geo. H. Buck, and Beeman, the latter a former rector. The epistoler was the Assistant Bishop of South Dakota, and the gospeller the Bishop of Newark. The sermon was delivered by the Rev. George Brinley Morgan, D.D. Addresses were made by the Bishop, Bishop Lines, and the rector. The Holy Communion was celebrated by the Bishop.

The new church building was designed by the firm of Cram, Goodhue & Ferguson. The style is a modification of English perpendicular. On the gospel side of the chancel is a chapel which is a continuation of the side aisle. This is enclosed in carved screens in which can be inserted glass in the cold season so that the chapel can be heated separately from the church. On the other side of the chancel, in a cloister connecting the church and the parish house are placed the sacristies and choir rooms. The total cost of the whole undertaking is well over $56,000, and the cost of the organ and details will be $5,000 more.

The definite movement for the erection of a new church was commenced during the rectorship of Dr. Lines, now Bishop of Newark. Two years ago Mrs. Lucy H. Boardman, realizing the need of a new church, offered $25,000 on the condition of an equal amount being raised for the same purpose. It came to light later that Mrs. Boardman had set aside $5,000 extra to meet the extra expenses that inevitably arise in finishing a building. Through great sacrifices on the part of the people of the parish and the liberality of friends the condition is complied with.

The reredos at the back of the chancel is almost entirely covered by a magnificent triptych in three parts, a copy of Van Eyck's "Christ in Majesty," the original of which is now in Berlin. On the right of the central picture is an angelic choir, and this is balanced by an angelic orchestra on the left.

The altar, which is the gift of J. P. Delancey as a memorial for the Clark family, of Oyster River, is faced with a fine piece of Carrara marble, and is bordered with yellow stone matching the fittings of the reredos. The altar rail is of carved oak and is a memorial given by Mrs. George Beebe. There are a number of other memorials.

NEW CHURCH IN SALT LAKE DISTRICT.

At Provo, Utah, the pretty little Church of St. Mary (Rev. George Townshend, rector) was consecrated by the Bishop on September 12th. It is built of light-colored and variegated brick, pointed and unplastered, the open-timber roof and cross beams being in dark finish. The altar is of light brick capped by a dark stone mensa. The font is one which for many years had its place in St. Mark's Cathedral. The church seats about 200.

St. Andrew's Church at Battle Mountain, Nevada (Rev. Lloyd B. Thomas, in charge), was consecrated September 17th. Two years ago there was apparently no vestige of Church life in the locality. There are now 26 communicants connected with the mission.

A new church is being built at Ely, Nevada, and the corner-stone was laid by the Bishop on September 15th. The Rev. George C. Hunting, former superintendent of St. Mark's Hospital, is now in charge of the important work at Ely. The rectory, which at present is also used as a parish house, has just been completed.

OPENING OF HOWE SCHOOL.

Howe School opened with the largest number in its history, over 150 being in attendance. Until this year the number has been limited to 130, but by the addition of a new building the number has been increased to 150. The John B. Howe Hall is nearing completion, and is occupied by the upper school. It is arranged as a college dormitory, and the upper classmen live there with essentially the same freedom in the control of their study hours they would have in college. For them the military system is greatly relaxed, so that nothing may interfere with their study hours.

By the liberality of Dr. Clarence John Blake, of Boston, one of the trustees, Blake Hall is being remodelled as a new auditorium, with a seating capacity of 500.

Valuable additions have been made to the faculty. The majority of the masters, however, continue from year to year.

GOLDEN JUBILEE AT MARIETTA, OHIO.

A half century of continuous worship in the present church was celebrated by St. Luke's parish, Marietta, Ohio, commencing on Sunday, September 22nd, and ending on Tuesday. During this time but three rectors have ministered to the wants of their people.

When the present edifice was erected on Thursday, September 24th, 1857, the Rev. John Boyd was pastor, having assumed charge in 1850. He completed fifty years' service in 1900, but served until 1902, when the Rev. W. H. K. Pendleton became rector, whose successor was the Rev. George Davidson, now in charge.

On Sunday evening the sermon was preached by the Rev. John Boyd, D.D. Monday was devoted to the organization of a men's club, succeeded by a banquet in the parish rooms, among the speakers being the Rev. J. S. Moore, D.D., Parkersburg, W. Va.; Rev. J. D. Herron, Portsmouth, Ohio; Rev. Dr. Boyd, and the rector.

Tuesday, the exact consecration date, was ushered in by a celebration of the Holy Communion, sermon by the Rev. J. D. Herron, followed by the reading of the certificate of consecration. In the evening an organ recital was held, followed at 8 o'clock by a general reception in the parish rooms to all the members, friends, and guests of the parish.

A beautiful memorial window was unveiled at the conclusion of the Eucharist on Saturday, in memory of Sophia Moll Overbeck. Its subject is The Angels Telling the Shepherds of the Saviour's Birth.

Large congregations attended all the services, which were characterized by elaborate ceremonial and great reverence.

BROTHERHOOD PROGRESS IN RHODE ISLAND.

Bright, helpful addresses and a good attendance under adverse weather conditions characterized the annual meeting of the Rhode Island Assembly of the Brotherhood of St. Andrew, which was held on Monday evening, September 23d, in the Church of the Epiphany, Providence. Twelve members of the Westerly Chapter were present, having come forty-five miles. This chapter is the oldest in the state and is a very large and strong one.

Addresses were made by the Rev. Henry Bassett, rector of the Church of the Epiphany; the Rev. William F. Williams, rector of Christ Church, Westerly, and John E. Bolan, Esq., one of the local Brotherhood men, who some years ago filled the chair of the assembly, then known as the Providence Local Council.

CONFERENCE OF S. S. WORKERS IN RICHMOND.

A general conference of Sunday Workers will be held in All Saints' Church, Richmond, Va., on Thursday and Friday, October 10 and 11, beginning with an 8:30 o'clock celebration on Thursday morning. Conferences on various appropriate topics will follow in quick succession during both days, with a public meeting with addresses by the Rev. W. R. Stearly of Cleveland, Rev. Edw. L. Parsons of Berkeley, Cal., and the Bishop of Chicago, on Friday evening. The speakers during the two days include some of the most efficient S. S. workers in the Church.

There will be an exhibit of S. S. supplies in the basement of All Saints' parish during the first two weeks of General Convention.

BROOKLYN CLERGY IN CIVIC WORK.

Some of the Brooklyn clergy find time to devote to certain civic duties and are proving to be thorns in the flesh of evil doers—Canon Chase, of Christ Church, Bedford avenue, leads in the Sunday observance movement, and through his efforts ten out of sixteen theatres, in which performances were given on Sunday nights, have been closed. The managers this season conspired to get ahead of the reverend gentlemen and opened up early. The manager of the Shubert was one of the offenders and he was promptly arrested. In the subsequent court proceedings Mr. Marc Klaw, who has a proprietory interest in the Shubert, admitted that theatrical performances of every kind on Sunday were illegal, but could see no reason why his play house should be singled out for attack, and called upon Canon Chase to prove his sincerity by closing all the theatres. To this Canon Chase replied that he was not the police commissioners.

The Rev. Floyd Appleton, of St. Clement's, is after the proprietors of the moving

picture shows in the East New York section. Henry Hemled, who has charge of a number of the slot machines at Pennsylvania and Atlantic avenues, was arranged in court on the 23rd inst. charged with giving a theatrical exhibition on Sunday and the case was adjourned until October, the prisoner being released on bail. For a like offence the Rev. Mr. Appleton secured the conviction of another man in the Court of Special Sessions last Spring. He was fined $100.

BISHOP'S GOLDEN ANNIVERSARY.

ON THE 21st of September, the Rt. Rev. Charles Hamilton, D.D., Bishop of Otaawa, celebrated the 50th anniversary of his ordination as deacon. Many messages of congratulations were received by the Bishop during the day.

Bishop Hamilton, who is the first Bishop of Ottawa, was ordained deacon by the late Bishop Mountain at Quebec in 1857. He served as curate in the Cathedral, Quebec, until the following year, when he received priest's orders, and became rector of St. Peter's Church, Quebec. In 1866 he became rector of St. Matthew's Church, Quebec, a charge which he held for nineteen years, until in 1885 he was elected Bishop of Niagara. On the 1st of May of that year he was consecrated in the Cathedral at Fredericton, by the then Metropolitan of Canada, Bishop Medley.

In 1896 Bishop Hamilton was translated (by election) to the new diocese of Ottawa. He was installed in Christ Church Cathedral, Ottawa, May 1st of the same year.

The Bishop of Ottawa was born at Hawkesbury, Jan. 6th, 1834, being the fourth son of the late Lieut.-Col. the Hon. George Hamilton, of Quebec and Hawkesbury, who founded the great lumber mills of the family in the early part of the last century. The Bishop was graduated from University College, Oxford, taking his B.A. in 1856 and his M.A. in 1859.

ANNIVERSARY OF VENERABLE PARISH IN NEW HAVEN.

THE 175th anniversary of Trinity parish, New Haven, Conn., was duly observed on St. Matthew's Day, and on the Seventeenth Sunday after Trinity. On Saturday, the Holy Communion was celebrated by the Rev. William N. Ackley, of Brooklyn, N. Y., an assistant in the parish during the rectorship of the late Rev. Newton E. Marble, D.D. An address of welcome given by the rector, the Rev. James H. George, was followed by an historical address on "the Church in the Colony," by the Rev. Samuel Hart, D.D. of the Berkeley Divinity School, and President of the Connecticut Historical Society. The "History of Trinity Church," was then read by Ezra Levan Johnson, junior warden of the parish, and father of the Asistant Bishop of South Dakota.

At 2:30 P. M., the service of dedication took place. On a foundation rests a large boulder bearing a bronze tablet, inscribed: "Near this spot under a large button-ball tree, Rev. John Beach, A.M., missionary of the Society for the Propagation of the Gospel, held his first service as rector of Trinity church, Newtown, in September, 1732." This was unveiled by Mrs. W. R. Curtis, a descendant of the Rev. John Beach, the first rector, and Mrs. W. J. Beecher, a descendant of John Glover, the first warden of the parish. Mrs. Curtis is a daughter of the present rector of Trinity, and a granddaughter of the late Rev. David P. Sanford, D.D., a former rector. The address was delivered by the Bishop of the diocese.

The procession returned to the parish church, where it had been formed. An address was given by Bishop F. F. Johnson, and one by the Rev. Arthur T. Parsons, both sons of the parish. The next speaker, was the Rev. George T. Linsley, a former rector, and he was followed by the Rev. William N. Ackley, a former curate. The Rev. William H. Jepson, spoke, as representing the neighboring parish of Christ Church, Redding, which was also founded by the Rev. John Beach. The Rev. N. Ellsworth Cornwall of Christ Church, Stratford, was the next speaker—representing as the Bishop said in his introduction, "the mother of us all." The final address, was made by the Rev. Walter Downes Humphrey, of Christ Church, Roxbury, one of the very oldest, of the sister parishes.

A large number of clergy and laity were present, and the hospitality of rector and people, was, as always, most abundant.

On Sunday an historical sermon was preached by the Rev. Samuel Hart, D.D.

At Evening Prayer, addresses were made by the visiting clergy.

In all the services, the daughter parish St. John's, Sandy Hook (the Rev. Otis O. Wright, rector), had part and share.

The Rev. John Beach, was the Congregational minister at Newtown, and conformed to the Church, in 1732.

His labors at Newtown and Redding extended over fifty years, during which time he was subject to no small measure of persecution from his former co-religionists. Mr. Beach died at the age of eighty-two years.

Christ Church, Redding, will keep its anniversary in the month of November.

INDIANAPOLIS ENDORSED BY VERMONT.

THE DIOCESAN Sunday School Commission of Vermont, meeting last week in Rutland, endorsed the Course for Sunday School Instruction set forth in the Diocese of Indianapolis, taking the following action:

"The Commission commend to the clergy of the diocese, the Indianapolis Course of Sunday School Instruction. as embodying in the best way known to them the truths which we should set before our children, and urge its adoption as far as possible in the diocese."

The Indianapolis Course is set forth in a single text book, embodying six Grades, under the title *The Church and the Bible;* A Course of Sunday School Instruction Set Forth by the Sunday School Commission of the Diocese of Indianapolis. It is published by The Young Churchman Co. at 6 cts. a copy.

ADDITION TO CHURCH AT LYNN, MASSACHUSETTS.

PRELIMINARY PLANS are on foot to enlarge the present Church of the Incarnation, Lynn, Mass. (Rev. W. I. Morse, rector). The work of building will begin by April, 1908, and will be carried forward as speedily as possible. The extension will be built of stone and brick, using cement blocks for the rear wall. The new part will be placed at right angles to the present building. Two-thirds of the older structure will be used as rear end of the new church, which will be in dimensions about 100x40 feet. The completed structure will add to the architectural beauty of the present chapel and will mean assured success for the parish in its future work in the east end of the city.

ORDINATION IN ELIZABETH, N. J.

ON ST. MATTHEW'S DAY the Bishop of New Jersey ordained the Rev. Charles Townsend, Jr., to the priesthood at Christ Church, Elizabeth. The sermon was preached by the Rev. John C. Lord. The candidate was presented by the Rev. H. H. Oberly, D.D., rector of the parish, who also sang the Litany. The Eucharist was chorally celebrated by the Bishop, assisted by the Rev. R. W. Trenbath as gospeller, and the Rev. R. E. Wood as epistoler. The music was M. B. Foster's Mass in E flat, sung by the choir of the church. Red vestments were worn. After the laying on of hands the new priest was vested before the altar in eucharistic vestments. About twenty clergy were present, among them a priest from England, one from China, one from California, and a deacon who had been a Jewish rabbi.

The present rector of the parish baptized Mr. Townsend when an infant, trained him in Sunday school, prepared and presented him for Confirmation, gave him his first communion, and presented him for ordination to the diaconate and the priesthood.

Mr. Townsend served in Christ Church as chorister, acolyte, choirman, and lay reader. He preached his first sermon in the church on the day after he was made a deacon, and celebrated his first Eucharist at the same altar before which ordered priest, and on the day following his ordination. His work at present is with the Associate Mission in Trenton.

DEATH OF GENERAL CECIL CLAY.

THE DEATH, on the eve of the Brotherhood Convention, of General Cecil Clay, of Washington, a member for a number of years of the National Council in the Brotherhood and a distinguished Churchman in the diocese and beyond, threw a gloom over the Convention and gave the opportunity to a large number of members to show their respect by attending the funeral at St. Andrew's Church, which occurred on Wednesday of last week, and was conducted by the Bishop of Washington.

General Clay was born in 1842, and served with distinction in the Civil War, being at the close a brigadier-general of volunteers, and receiving a Congressional medal of honor for distinguished bravery at the storming of Fort Harrison, Va., where he lost his right arm and was badly wounded in his left hand. Since the war he has been a prominent figure in Washington, and was a member of various patriotic and historical societies, and of the Churchmen's League.

WILL LUNCH WITH JUNIOR CLERICUS.

THE BISHOP OF LONDON has accepted the invitation of the Junior Clericus to lunch with the clergy of Long Island at 1 P.M. on Thursday, October 10th, at the Church of the Holy Trinity, Montague and Clinton Streets, Brooklyn. A men's mass meeting will be held in the church at noon.

OPENING OF RACINE COLLEGE.

THE GRAMMAR SCHOOL of Racine College opened with 160 pupils in attendance, being the largest number at the opening ever recorded and certain to be increased in the near future. Only twelve more could be accommodated with present facilities.

SUGGESTS AN UNIQUE CONFERENCE.

A CONFERENCE of the Pope, the Metropolitan of Russia, the supreme Patriarch of Armenia, the Archbishop of Canterbury, and the Presiding Bishop of the American Church, is what was suggested in the interest of the unity of Christendom in a sermon preached by the Rev. John Wright, D.D., rector of St. Paul's Church, St. Paul, on a September Sunday. Dr. Wright was preaching upon the evils of the present disorganized condition of Christendom, and after referring to the letter sent by the Bishop of West Texas to the Pope, he submitted the suggestion already referred to.

"Fully two-thirds of all the Christians in the world to-day," he said, "are under the spiritual guidance of these five dignitaries. They represent Churches that are already somewhat in touch as regards the historic episcopate, the Creeds, the integrity of Holy

Scripture, the value of the sacramental life and the use of liturgical forms. They are Churches that are hoary with age, rich in the memories of saints and martyrs and whose continuity extends back to the times of Christ and the Apostles. We must first get together the forces that are somewhat akin, and after that the diversified bodies of Christians will be sure to follow."

He believes, too, that "if we are ever to have Church unity we must not approach it in a small way"; and he felt that each body in Christendom should see how it could prepare its own people and its own organization for that union that must, we trust, sometime come. For this reason he said, "the American Episcopal Church has a clear duty of removing from the title-page of her Prayer Book the word 'Protestant' because it is misleading." "All our talk," he continued, "about the historic episcopate has been neutralized by this misleading name of 'Protestant.' What we say one moment the title-page of our Prayer Book contradicts the next. So these denominations have come to the conclusion that the Episcopal Church is, like themselves, simply a part of a great body of sectarians. In European countries it is almost impossible to intelligently explain what a Church can be that calls itself by the name of 'Protestant Episcopal,' for you at once meet with the question, 'Then you must be a Lutheran body?'"

He agreed with the suggestion lately made by Dr. Huntington that the Thirty-Nine Articles be dropped from the Prayer Book and felt that the Protestant name should go with them. With respect to a like feeling toward reunion in the Roman communion which he discovered to some extent, he observed:

"In the spring of the year 1900, while studying for two months in the manuscript department of the Vatican library, I met at various times a thoughtful Roman Catholic priest with whom I had many conversations in relation to Church unity and kindred subjects. One day he said to me, 'I hope to live to see the time when our theological students here in Rome will be permitted and encouraged to take a supplementary course at Oxford and get the benefit of the instruction of the splendid universities there.' That was said seven years ago."

He recalled, too, how Archbishop Ireland had contributed $250 toward the building of the Y. M. C. A. building in St. Paul, observing that such an incident would probably have been impossible half a century ago. In conclusion he said:

"All the forces of evil are marshalled under one leadership. But our Christian forces are broken up into many camps. We do not simply regret our divisions and sub-divisions, but we often glory in them. If we are to conquer the world for Christ, it must be by a united attack. This twentieth century, so illustrious in its achievements, would receive its crowning glory if it could record the visible reunion of Christendom."

HOLY CROSS HOME FOR CRIPPLED CHILDREN.

A visitor who is especially interested in such things might easily be taken from one to another of the many benevolent institutions of Cleveland and entirely miss, after all, one of the most deserving and one of the most needed, as well as most unobtrusive in the city, viz., the Holy Cross Home for Crippled Children.

It has all the facilities to treat the emergency case of an injured child—whether lasting only a week, or for a "week" of years, under its hospitable, homelike roof; indeed, its primary object is to afford a "home" for crippled children, and where also the ordinary grammar school education can be secured for them.

Those who are not totally disabled are taken every day to the public school kindergarten for crippled children, while those are just as thoroughly trained at the Home who are too much crippled to be taken away; and these latter constitute more than half the number of the inmates.

The institution is the almost inevitable outgrowth of an equally tender and unobtrusive work, established some years ago, the Guild of the Holy Cross, for ministering to the invalid and the sick.

The Home adjoins the parish hall and Church of St. James, so that the religious training of the child is in no feature whatever neglected.

NEW CHURCH FOR AIKEN, S. C.

The late Mr. Julius F. Albrand of Aiken, S. C., has left his house and lot to be sold and the proceeds to be used solely for the erection of a new St. Thaddeus' Church to replace the present one at Aiken. The property is situated in the heart of the town and its value is estimated at fully $7,000.

MEMORIALS FOR CLARK MILLS, NEW YORK.

St. Mark's Church, Clark Mills, N. Y. (Rev. William C. White, rector), has installed a handsome oak altar, given by the Daughters of the Church, in memory of the Rev. Oliver Owen, rector from 1893 to 1907. A credence table and altar vases, in memory of the Rev. Russell Todd, the first rector of the parish, have also been given, and these, with a lectern, will soon be added to the church equipment.

ST. LUKE'S PARISH, EAST HAMPTON, LONG ISLAND, INCORPORATED.

The congregation of St. Luke's mission, East Hampton, L. I., met on Saturday, September 21st, St. Matthew's day, for the purpose of incorporating, which purpose was effected.

The newly elected vestry has decided to call, unanimously, the present priest-in-charge to be the first rector of St. Luke's Church.

St. Luke's mission recently acquired property surrounding the present edifice, the purchase including the old homestead of John Howard Payne, familiarly known as "Home, Sweet Home." The church has been freely criticized by the secular press in all parts of this country on the unwarranted assumption that the old home was to be destroyed. However, the "Home, Sweet Home" has been sold to Mr. G. H. Buck, of Brooklyn, N. Y., who plans to fit it for use as a summer residence, preserving its character as much as possible. The first important work of the newly elected vestry will be the erection of a new church edifice.

NEW CHURCH FOR LOVELAND, COL.

On the Sixteenth Sunday after Trinity, September 15th, the new All Saints' Church, Loveland, Colorado (Rev. Geo. W. Barnes, priest-in-charge), was solemnly opened by Bishop Olmsted, assisted by the Rev. Canon E. W. Sibbald of Boulder and the priest-in-charge. The Bishop preached and Canon Sibbald spoke some kindly words of counsel and congratulation.

All Saints' mission was started about five years ago, and has been steadily gaining in strength and influence. The present missionary was placed in charge a little over a year ago. A location in the best part of the city had been secured and services were being held in a temporary chapel in the house which also served for a rectory. The foundation for the new church was begun in Holy Week of the present year. The building is of old mission architecture and is furnished accordingly. The windows are oblong with small panes of green and amber Cathedral glass. A rood screen divides the choir and sanctuary from the body of the church. The building seats about 160 persons. The pulpit, lectern, font, pews, and other furniture were made by local workmen under the direction of the priest-in-charge, who also designed and superintended the erection of the building. The altar is from the late Bishop Spalding's private chapel.

The building itself is practically paid for, and what remains of debt on the furnishing is likely to be lifted in a short time.

INTERESTING LECTURES FOR ALBANY.

A series of lectures upon "Anglican Church History" is to be given at the various churches in the city of Albany this fall and winter, by clergy of national prominence. The lectures have been arranged by the Christian Studies Society. The series of addresses in detail follows:

Tuesday, October 22nd, in St. Paul's Church, the Rev. Wm. Harman van Allen, D.D., rector of the Church of the Advent, Boston; subject, "The Church of England in the Mediæval Period."

Thursday, November 21st, in Grace Church, Prof. W. P. Ladd, Berkeley Divinity School; subject, "The Reformation in England."

Thursday, December 19th, All Saints' Cathedral, the Rt. Rev. Richard Henry Nelson, Bishop Coadjutor of Albany; subject, "The Church of England, Suppressed and Restored."

Thursday, January 23, 1908, in St. Paul's Church, Prof. F. J. Kinsman, General Theological Seminary; subject, "The Non-Jurors and the Evangelicals."

Thursday, February 20th, in St. Peter's Church, the Rt. Rev. Charles C. Grafton, Bishop of Fond du Lac; subject, "The Catholic Revival."

Thursday, March 19th, in All Saints' Cathedral, the Rt. Rev. Leighton Coleman, Bishop of Delaware; subject, "The American Church."

AN INTERESTING DOCUMENT.

An interesting document has been discovered in Waterbury. Prior to the year 1818, all persons within the state were compelled to support the "Standing Order" (Congregational). After a long period, this was remitted upon a declaration of attachment to the Church, or to some of the denominations, other than the one supreme.

"I, the subscriber, differing in sentiments from the worship and ministry in the First Presbyterian Society in Litchfield, do hereby declare and make manifest that I shall for the future consider myself as belonging to the First Episcopal Church and Society in said Litchfield, and shall attend and support the worship of God therein. Seth P. Beers.

"Litchfield, July 21, 1807."

Mr. Beers was for many years a zealous layman in St. Michael's parish, Litchfield. He died in 1863, aged 82 years. A considerable bequest was made by him to the Church in Litchfield, including St. Paul's, Bantam, and Trinity, Milton.

SACRAMENTO CONVOCATION EXPRESSES SYMPATHY WITH ORIENTALS.

There was a discussion of the status and treatment of Japanese in America at the Convocation of the missionary district of Sacramento, held at Petaluma, Cal., during the third week of September, as a result of which the following resolutions were unanimously adopted:

"That the convocation desires to express its brotherly love, sympathy, and interest in the Japanese and other Oriental peoples residing within our diocese.

"That it rejoices in the growth of our churches among the Japanese and welcomes

with love fraternal our brother, the Rev. Pokuri Hori, to the privileges of this house, and it is also

"*Resolved*, That we deprecate and abhor any violence toward them, or any other peoples who dwell among us."

The Japanese clergyman mentioned in the resolutions is a missionary among his own people in the district.

There were chosen as delegates to the missionary conference to be held at Portland next May, the Rev. H. T. Adams of Dunsmuir, Rev. J. T. Shurtleff, Eureka; Rev. W. J. O'Brien, Yreka; laymen—A. S. Miskin, Vallejo; Colonel W. W. Lyman, St. Helena; T. J. Fitch, Sacramento.

It was recommended by resolution that some instruction in the laws of marriage and divorce be given to candidates for Confirmation. The idea was called forth in a report made by Miss Marian Taylor, missionary among the Piute Indians, who chanced to state that she gave such instruction to the Indian children and it was suggested that such instruction be included in the regular classes.

IOWA.

T. N. MORRISON, D.D., Bishop.

Dr. Cathell Resigns.

THE REV. J. EVERIST CATHELL, D.D., rector of St. Paul's Church, Des Moines and for a number of years one of the most active of the Iowa clergy, has resigned his parish, and immediately after Easter will enter upon the lecture platform, where during the past summer he has been most successful in speaking to large and appreciative audiences under the Chautauqua management. Dr. Cathell has filled a distinctive place in Iowa and has been honored upon five different occasions by election to the General Convention. He will have been rector of St. Paul's Church, Des Moines, for a longer period than any other previous rector, having filled that office for over twelve years, when his resignation takes effect. The many friends of Dr. Cathell in Des Moines and in the diocese will wish him every success in his new venture.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

B. S. A.—Brooklyn Nores.

THE LONG ISLAND Assembly of the Brotherhood of St. Andrew held a conference on the 13th inst., at the Church of the Redeemer, Temple and Crescent Streets, Long Island City. The delegates numbered nearly one hundred. The meeting opened with a junior conference on "The Two Rules," led by Mr. Harold E. Blanchard. This was followed by a senior conference, subject, "Personal Responsibility," leader, Mr. Dall. Both subjects were generally discussed and the conferences were of much interest.

THE RETURN of the Rev. Dr. Lindsay Parker to St. Peter's, State Street, will be hailed with satisfaction by a host of admirers. Dr. Parker is everywhere recognized as the most gifted and eloquent pulpit orator in Brooklyn, and few clergymen exercise a wider influence. According to announcement he will shortly begin to deliver a series of "Familiar Sunday Night Talks."

AT ST. JOHN'S, Seventh Avenue (Rev. Frank Page), the Rt. Rev. C. M. Beckwith, Bishop of Alabama, preached an eloquent sermon on Sunday morning, 22nd inst.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Archdeaconry at Waterville—Woman's Auxiliary.

AT THE autumnal meeting of the Archdeaconry of the Kennebec, held at Waterville (the Rev. George B. Nicholson), on September 7th, papers were read by Mr. Charles F. Flagg, president of the Church Club of Maine, and Mr. John A. Coleman, of Portland, on "Diocesan Church Clubs, and Affiliated Parish Clubs." The evening preacher was the Rev. Cuthbert Fowler of Sanford, the new secretary and treasurer of the archdeaconry.

THE QUARTERLY meeting of the Woman's Auxiliary was held at Bar Harbor on September 10th. At a service on the evening before, the Bishop of Massachusetts gave an excellent address on What the Auxiliary has Done in Furthering the Cause of Missions, after which there was an enjoyable reception at St. Saviour's rectory, at which the rector, the Rev. Stephen H. Green, and Mrs. Green, made the delegates feel that they were warmly welcomed. There was a large attendance on the following day. The delegates were treated to buckboard drives, and at a tea at the Lyman House Mr. William J. Schieffelin of New York told of his visit to England in connection with the Layman's Forward Movement, and the Ven. George S. Robinson, Archdeacon of the Kennebec, made a stirring address. The day closed with an evening service, at which the Rev. J. Sanders Reed, D.D., of Watertown, N. Y., gave an inspiring review of the work of Missions from the earliest times. Under the presidency of Mrs. Charles T. Ogden of Woodford, the Maine Auxiliary continues greatly to prosper.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Death of T. Ewing White.

WE REGRET to record the death of Mr. T. Ewing White, in New York, following an operation. Mr. White was a valued layman of the diocese, a member of the Missionary Board, and a member of Trinity Church for over thirty-eight years.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Cornerstone at West Orange—Church Extension—Notes.

THE CORNER-STONE of the new Holy Trinity Church, West Orange, was laid by the Bishop on the afternoon of September 15th. A large, finely placed lot was secured, and the building of a church to seat about three hundred people will be rapidly pressed.

THE NEW building for servants at St. Barnabas' Hospital, Newark, costing about $10,000, is rapidly approaching completion and will greatly help in the administration of the Hospital. A great deal has been done during the summer to improve the hospital in various ways.

UNDER the authority of the diocesan convention the Bishop has appointed thirty rectors and laymen to be associated with the Board of Diocesan Missions as a Commission on Church Extension in the diocese. The first meeting was held September 24th, with a full and free discussion of the opportunities for Church extension and the needs of the diocese. The Commission will be divided up into small committees to visit the assisted churches and places where new work should be begun, and it is hoped that interest in Church extension may be stimulated.

THE DEATH of Mr. Cortlandt Parker gives Col. Edwin A. Stevens the place among the Deputies to the General Convention.

MR. ARTHUR E. BARLOW is the new president of the Local Assembly of the Brotherhood of St. Andrew. There are in the diocese twenty-five senior, and seven junior chapters, with a total membership of 360. An excellent meeting was held at Grace Church, Orange, on the evening of September 16th. About forty young men from the diocese expect to attend the Washington Convention.

OHIO.

WM. A. LEONARD, D.D., Bishop.

S. S. Commission—Woman's Auxiliary.

THE REV. CHARLES FREDERICK WALKER, assistant at St. Paul's Church, Cleveland, was recently appointed a member of the diocesan Sunday School Commission to succeed the Rev. Albert Neilson Slayton, M.A. Mr. Walker has since been elected secretary and treasurer of the Commission.

DR PRICE'S
CREAM
BAKING POWDER

A Pure, Wholesome, Reliable
Cream of Tartar Baking Powder

The cream of tartar used in Dr. Price's Baking Powder is derived from grapes in the exact form and composition in which it occurs in that luscious, healthful fruit

Improves the Flavor and Adds To the Healthfulness of the Food

Its Use a Protection and a Guarantee Against Alum Food

The Woman's Auxiliary of the diocese held its Presentation Service at Trinity Cathedral, Cleveland, on September 26th. The gathering was held in the interest of the United Offering and to stimulate the winter's work. Fully six hundred women from the parishes and missions of the diocese were present. The service began with a celebration of the Holy Communion, Bishop Leonard and Dean Du Moulin officiating. The sermon was delivered by the Right Rev. W. Lennox Mills, D.D., D.C.L., LL.D., Bishop of Ontario. The preacher dwelt upon the large scope for usefulness open to women in the Church of God and pointed out how effective and helpful the work of the Woman's Auxiliary had become, with splendid possibilities still lying before it. The vested choir of Emmanuel parish rendered the music. The entire service was pervaded by a deep spirit of devotion and the United Offering reached the handsome figure of $4,464.59, which will be presented at Richmond. At the Boston meeting in 1904 the women of Ohio gave $2,800. All of the diocesan officers expect to go to Richmond.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Memorial Service at St. John's.

A memorial service for Francis Murphy, chaplain of the Fifth Regiment Infantry, Spanish-American War, and the renowned temperance advocate and lecturer, who died at Los Angeles on June 30th, was held on Sunday afternoon, September 29th, at St. John's Church, Cynwyd, Lower Merion, under the auspices of the Naval and Military Order of the Spanish-American War, of which he was also chaplain. The services were conducted by the Rev. H. A. F. Hoyt, chaplain of the National Commandery and rector of the church. A large number of military organizations were present in uniform.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

New Rector at Corry.

On the Sixteenth Sunday after Trinity, the Rev. Frederick A. Heisley entered upon the rectorship of Emmanuel Church, Corry. The church and rectory grounds show an improved appearance owing to the completion of new sidewalks, and a fine set of concrete steps leading to the church entrance. Calvary Church, Townville, is annexed to the cure of the rector of the Corry parish.

SOUTHERN VIRGINIA.

A. M. Randolph, D.D., LL.D., Bishop.
B. D. Tucker, D.D., Bp. Coadj.

Marriage of Rev. F. E. Lee.

The Rev. Francis E. Lee of Abingdon and Miss Virginia Lile, daughter of Dr. Samuel Lile, were married at St. Paul's Church, Lynchburg, on September 18th, the ceremony being performed by Dr. Barr, rector of the church, assisted by Bishop Tucker.

WESTERN MICHIGAN.

Geo. D. Gillespie, D.D., Bishop.
J. N. McCormick, D.D., Bp. Coadj.

Paying Debts at Manistee—Gift at St. Joseph —Improvements at Marshall.

Holy Trinity parish, Manistee, is rapidly paying an indebtedness which for several years has rested on the parish. This is now cut down to $1,800 by a recent payment, and plans are made to make a regular payment every quarter. This is being done despite the fact that nearly one-third of the Church families have moved to other places during the past year.

A pair of brass Eucharistic lights have been given to St. Paul's Church, St. Joseph, by Mrs. Clark as a memorial to her husband, Thomas S. Clark. To commemorate the fifth year of the consecration of the church and the first year of the present rectorate, the Rev. L. R. Vercoe held on September 15th a special service, the sermon being retrospective of the past and stressing some of the needs now before the congregation in this growing parish. The rector is trying an experiment in the way of a young people's society, which has recently been organized.

The rector of Trinity Church, Marshall, has returned from a six weeks' vacation with his family in England. He finds on his return new choir seats in place and beautiful new clergy seats installed in the chancel. This portion of the church edifice has also been redecorated and lighted with electricity. A new pipe organ is now being put in place, given as a memorial to his parents by Mr. E. C. Way. Services in the meantime are being held in the guild house which was erected two years ago, with an early celebration of the Holy Communion each Sunday.

WEST VIRGINIA.

Geo. W. Peterkin, D.D., LL.D., Bishop.
Wm. L. Gravatt, Bp. Coadj.

Debt Paid at Moundsville—Notes.

The debt on Trinity parish house, Moundsville (Rev. Wilson Page Chrisman, rector), which was contracted a number of years ago, something over $3,000, has been paid in full. This leaves one of the best church properties in the diocese free of debt.

In order to escape the damage done by the annual floods on the Ohio River, all the property belonging to St. Luke's parish, Wheeling Island, consisting of church, parish house, and rectory, is being raised above the high water. The church itself has been raised about 12 feet. The services have necessarily been suspended during the summer and the rector, the Rev. Jacob Brittingham, has been supplying at Emmanuel Church, Allegheny, diocese of Pittsburgh.

The Rev. Morton A. Barnes of Christ Church, Fairmont, has been spending the summer in England, Ireland, and on the continent. The Rev. Mr. Clarke, of the diocese of Los Angeles, has been in charge of all services during the rector's absence.

CANADA.

News of the Dioceses.

Diocese of Ottawa.

The fiftieth anniversary of St. James' Church, Morrisburg, was celebrated by special services every day during the week ending September 21st. The rector is the rural dean of Stormont, the Rev. G. S. Anderson. The annual meeting of the deanery opened September 20th. Bishop Hamilton was present and addressed the deanery conference. The Rev. Dr. Sanford, of St. John's Church, Ogdensburg, N. Y., was also one of the speakers.

Diocese of Montreal.

At morning service, September 22nd, the day on which Church Unity was specially remembered, an interesting incident took place in the Church of St. John the Evangelist, Montreal. After the reading of the epistle and gospel, and the singing of the Nicene creed, the rector, the Rev. Edmund Wood, ascended the pulpit, and read a sermon on "Church Unity," preached in London, Ont.,

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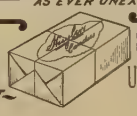
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in June last, before the Synod of the diocese of Huron, by the Rev. Dr. Paterson Smyth, rector of St. George's Church, Montreal. Mr. Wood made a few commendatory remarks at the beginning and close of the sermon, and then asked the large congregation present to kneel and join with him in repeating the prayer for unity, as found in the Book of Common Prayer.

Diocese of Toronto.

ARCHDEACON SWEATMAN held an ordination service in St. Thomas' Church, Toronto, September 21st. There was one candidate for priest's orders and one to be made deacon.

THE DEBT the American Church owes to British traditions and accomplishments was the theme of a sermon preached by the Bishop of Oregon at All Saints' Church, Toronto, Canada, recently. Among the debts he enumerated the *Magna Charta*, the Constitution of Clarendon (the foundation stone of religious liberty), a free press, and free education.

Diocese of Keewatin.

BISHOP LOFTHOUSE and family leave for England October 10th, and during the Bishop's absence the Ven. Archdeacon Cooper will act as commissary. The oversight of the missions in the diocese, during the Bishop's absence, will be in the charge of the Rev. A. A. Adams, general missionary.

Diocese of Quebec.

LECTURES were resumed in Bishop's College, Lennoxville, September 19th. The entry is the largest in the history of the institution, both the arts and divinity buildings being quite full. Of the new divinity students, five have been selected for new scholarships which are to provide men for work in the Northwest. The teaching staff has been strengthened by several new appointments. The Rev. Principal Parrock went to Toronto, September 25th, in order to be present and present an address of congratulation from Bishop's College at the inauguration of President Falconer.

Diocese of Ontario.

IT WAS stated in the beginning of September, that a change was shortly to be made in the choir of St. George's Cathedral, Kingston, and that instead of employing boys' voices as has been done hitherto, their places would be taken by ladies.

Diocese of Niagara.

A LARGE attendance is expected at the united gathering of the Woman's Auxiliary and the Sunday school workers of the deanery of Halton, to be held at Acton, October 15th and 16th. A choral service will be held on the evening of the first day in St. Alban's Church, in which the united choirs of the deanery will take part.—BISHOP DU MOULIN preached at the opening service of the new St. Stephen's Church, Hamilton, September 8th, of the city chapters of St. Andrew's Brotherhood. Addresses were given by Mr. G. A. King, vice-president of the English Brotherhood, who was visiting Montreal, and Mr. A. E. Norman, general secretary.—THE

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RECTOR of St. Martin's Church, Montreal, the Rev. G. O. Troop, was back in his pulpit, September 15th, after an absence of ten months. He gave an interesting account of the work he had been engaged in during his absence.—AT A MEETING held in the Synod Hall, Montreal, September 17th, in aid of Jewish missions, Archdeacon Norton made a strong plea for generous and enlightened treatment of the Jew.

Diocese of Columbia.

IN HIS RECENT address to the diocesan Synod, held at Nanaimo, Bishop Perrin made a strong plea for funds to build the new Cathedral at Victoria. The sum of $250,000 would be needed, but he thought they might at least make a beginning.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

We have received a copy of the "Free-Rhythm Psalter," edited by the Rev. Francis Pott, and published by Henry Frowde, London. The special object of the work is to avoid the strict metrical constraint which the modern Anglican chant has imposed upon the rendering of the Psalms. Among the features are—the abolition of the bars, and the repudiation of all time-measure—the indication of the rhythmic undulations of the Recitation—the suppression of the initial accent of each inflexion, by treating the first two notes thereof as passing notes, slurred to one unaccented syllable—the suppression generally of a third accent—and the reduction of the musical accents to a minimum.

Another important object of the book is the recovery of the true responsive manner of chanting by half-verses.

Both Anglican and Gregorian chants may be used, and this is an advantage that few Psalters have. Unison singing is recommended throughout, and the Anglican chants are not printed with vocal harmonies.

The explanations of the various marks may seem at first a little perplexing to the average congregational singer, but with a few rehearsals there should be no special difficulty in using the system of chanting as set forth in the rules.

There are many who think that unison singing is the only true solution of the problem of congregational chanting, and this view is very often maintained by those who prefer Anglican chants. Here we have in one book the wants of the two opposing schools, Gregorian and Anglican, fully provided for.

Among the directions for singing are the following: "Every one, male and female, old and young, in the congregation, must sing the melody only. Any individual who may be inclined to resent this rule and break it, should remember that an isolated part has a very bad effect on the general result, disturbs those within hearing, and does not make true harmony, for which balance, proportion, and grouping of parts is necessary."

"All the people on the *Decani* side of the church should chant the first half only of each verse, those on the *Cantoris* side responding with the other half."

The book is beautifully printed, and strongly bound in cloth. We recommend it to all interested in the important subject of congregational singing.

Sir Edward Elgar has been indiscreet enough to inform Londoners that the musical centre of England is "somewhat further north than London." Whether his opinion is correct or otherwise, it has stirred up the musical animal in Middlesex.

How easy it is for great men to set the public "by the ears"! When Sir Edward next

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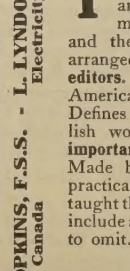

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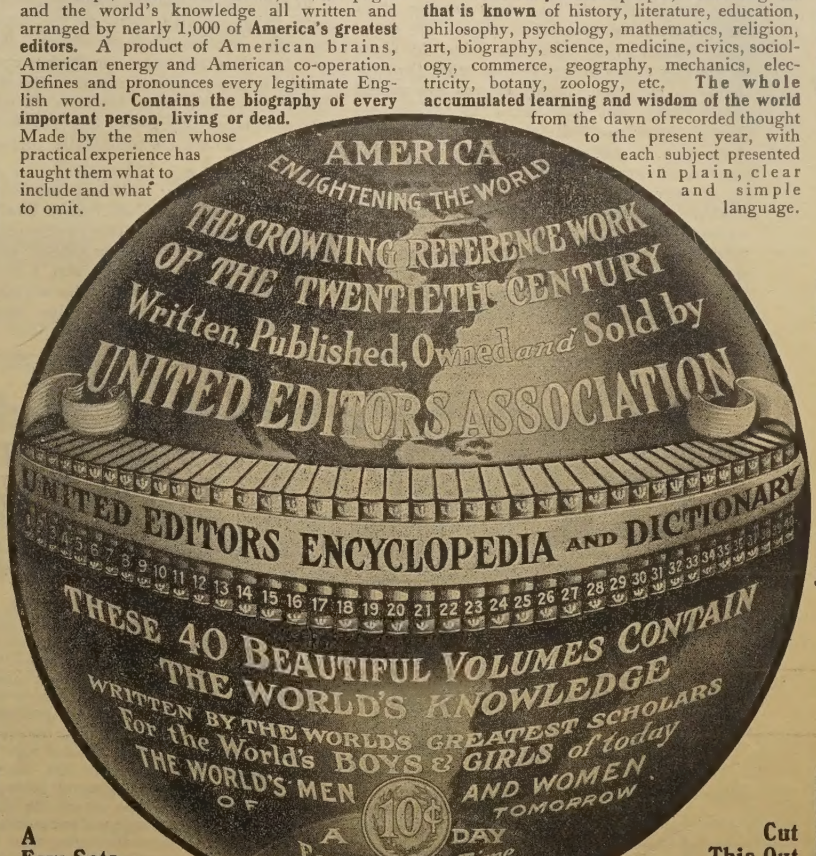
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visits Boston, U. S. A., let him think twice before he hints that the musical focus of this country lies a trifle to the south and west of that city of unattainable perfection.

The "kist o' whistles" has been giving such a lot of trouble lately in certain parts of the country, we are forcibly reminded of the "pipes o' Satan" of the ancient Kirk of Scotland.

Twenty or more congregations of a certain sect in Georgia have been declared "without the pale," because they have been "putting in organs" and "following the promptings of the devil" by so doing.

If any of these instruments were the gift of the Laird of Skibo Castle he will not feel complimented!

We have heard, however, that Mr. Carnegie has stopped giving away organs, owing to complications arising from difficulties with unreliable builders. A prominent writer in a musical journal gives a curious account of a dispute over the location of an organ in a certain church in Cleveland. Some of the congregation wanted it in one place, and some in another, and efforts were made to decide the matter by ballot. The upshot was that the Church authorities decided not to put the organ in at all until a more harmonious feeling prevailed.

The writer goes on to say:

"We do not tell this story because it is one of thrilling interest—probably the question is settled by this time—but to show again how organ builders often suffer through feuds in churches. Many organs are placed where they are not heard to advantage. Many organs are built against the constructor's wish, to suit a particular place. A window must be preserved, although the glass be of poor quality and the design grotesque. An unnecessary closet or store-room is held sacred. Put the organ in any old place; where it may take up the least room and may be out of the way. Never mind the artistic ambition of the builder; have no concern for the sonority or even the appearance of the organ; do not think of the convenience of the repairer or tuner. As for the judgment of the organist, pray what is that?"

We have received a most interesting letter from a correspondent who was quite carried away by the singing of the Psalms in Southwark Cathedral, London, where he attended service several times during the past summer. We almost despair of ever reaching anything remotely approaching unanimity of opinion on the subject of chanting and general method of rendering the Psalter.

Another correspondent has expressed his dismay at the chanting in the same Cathedral, on the ground that it is (however artistically done) too distracting, elaborate, and over-colored by organ accompaniment.

A writer in an English paper, who signs himself "Decani," has this to say on the matter:

"For seventeen or more centuries it has been the custom of the Christian Church to sing the Psalms *simply*—without paying attention to their triple or other stanzas, to their acrostic character in some cases or to other peculiarities that Hebrew scholars have discovered.

"The change from Gregorian to Anglican chants may or may not have been a fundamental one. In a certain sense an Anglican chant, being in a musical language universally understood by modern congregations, is as much in place with them as the Gregorian was with mediæval congregations. In any case, two churches where the Psalms are sung *simply*, in one to Anglican and in the other to Gregorian chants, have far more in common with each other than either has with a church where the Psalms are practically turned into anthems.

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WHOSOEVER has not yet made up his mind about the great principles of religion, because he has not yet examined whether religion is certain or problematical—whosoever finds himself in this doubt, should have no more fervid business than that of ascertaining the truth.—*Saurin.*

THE TRUTH has great power when it is free; the true endures; the false is ever changing and decays. Thus it is that the true always rises to the surface, and in the end prevails.—*Renan.*

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A School for Girls under the care of the Sisters of St. Mary. The Twenty-fourth year will open September 27, 1907. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; J. J. Richardson, Esq., Davenport; Simon Cassady, Des Moines, Ia. Address The Mother Superior.

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The thirty-eighth year will open September 25, 1907. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address The Mother Superior.

The Magazines

THE recent disturbances in Wall Street give interest and timeliness to the article by Slason Thompson in *The World To-day* for October, on "The Railroad and the Small Town." He shows conclusively where the wealth of the country really is. Municipal ownership and operation have their troubles effectively set forth in the story of "The Philadelphia Gas Works Under Private Operation," by Thomas L. Hicks. "The Effect of South American Immigration on North American Trade" is shown by Lewis Freeman. In a biographical sketch of Professor Arthur Fairbanks, the new head of the Boston Museum of Fine Arts, the plans for the new buildings for the museum are described. Other articles, each and every one contributing to the variety of topic, are "The Hillmen" by Herbert Vanderhoof, a description of mountain climbing in Canada; "Heroes Who Are Not Soldiers," by C. H. Claudy, a story of the United States Life Saving Service; "Kite Flying as a Fine Art," by Lillian E. Zeh; "An Excursion Among the Minor Poets," by John Rothwell Slater; "In the Outposts of Germany's Advance," by Charles Edward Russell, and "Achievements in American Handicraft," by Frederick W. Coburn.

IN THE *American Catholic Quarterly Review*—by far the best of Roman periodicals which come to our desk—there is, in the July quarterly number, a remarkable paper by J. Faber-Scholfield entitled "A French View of English Catholicity"; the "French View" being that of M. Thureau-Dangin in a series of three volumes on the subject mentioned. The books we have not seen, but this review article of eighteen pages treats of the subject in most interesting style. The scope includes not only what Romans understand by the "Catholic Revival" in England, meaning the reëstablishment in that country of Roman Catholicism and its imported hierarchy, but also the Anglo-Catholic Revival resulting from the Oxford Movement. It is interesting to read of the latter as treated from the Roman point of view, and especially where that viewpoint is so intelligently and so sympathetically expressed. No doubt it requires a Frenchman, removed, as he is, from both Anglican and Roman polemics, to approach so closely to a fair judgment alike of Wiseman, Newman, and Manning, and of Pusey, Bishop Forbes, and others on the Anglican side. From the Roman to the Anglican communion in England the narrative repeatedly passes and re-passes. No doubt in English religious history of the nineteenth century written a thousand years later, this manner of writing will be quite commonplace, but it is at least unusual to-day.

In the same issue may be found, in Latin and in English, the full text of the recent papal Syllabus; and among the remaining papers there are several of more than ordinary interest to general readers. Some will smile at the attempt of a writer—E. Hickey—to find "Catholicity in Spenser." It may be premised that possibly the author of the *Faerie Queene*, even in Elizabethan England, was able to discriminate between Catholicity and Romanism.

[*American Catholic Quarterly Review*, 211 S. Sixth Street, Philadelphia, $4.00 a year.]

LET OUR prayers be long, fervid, and daily; never forget that they must be accompanied by a spirit of humility and charity, without which they are as nothing. Whilst fervor exists, it can be said that your prayers exist; and when works of charity are performed, then too it is a sort of praying.—*Savonarola.*

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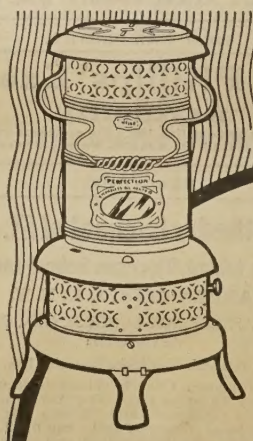

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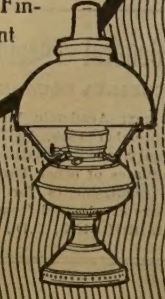

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